



NOV 23 1913

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. X, No. 7 (Price 10 Cents)

NOVEMBER 22, 1913

(\$3.00 a year)

Whole No. 241

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CHRONICLE

Mexico.—It is quite impossible from the conflicting and contradicting reports in the press to form any idea of actual conditions in Mexico, or as to how far our Government has proceeded or intends to proceed in seeking a solution of the present entanglement. Rumors of impending war, of broken off negotiations, of the recall of Mr. Lind and Mr. O'Shaughnessy, of activity in naval and army circles, of proposals to arm the revolutionists under Carranza, of final edicts or ultimatums to Huerta, follow one another in endless repetition and denial with a result that is bewildering. Matters seem to have reached an *impasse*. The difficulty seems to be, if Huerta is to resign his provisional presidency, into whose hands is the resignation to be made. The *World*, on November 12, asked the forty-two Senators at present in Washington these questions: 1. Are you in favor of armed intervention in Mexico. 2. Are you in favor of lifting the embargo on arms and blockading the ports in order to aid the Constitutionalists? 3. Are you in favor of awaiting the results of the next election in Mexico before taking any action? Senator Stone, of Missouri, was the only one who advocated armed intervention. Fifteen Senators were non-committal on all the questions asked. There were seventeen Senators, Democrats and Republicans, who favored and ten who opposed the raising of the embargo on arms, and only three who were in favor of awaiting the results of the next elections in Mexico before taking action. As the total number of Senators is 96, the poll taken by the *World* has to be considered accordingly. Senator Moheno, the Mexican Secretary of Foreign Affairs, is credited with making the following statement on November 13: "In matters of foreign re-

lations, only the minister of that branch has the right to talk, in spite of the insidious declarations to the contrary in the press. Minister Lind while in Mexico had absolutely no contact with Mexican official circles and has returned to Vera Cruz without having held a conference with one single Mexican official. As for our relations with the United States, they have suffered no change and the public may rest absolutely tranquil. This is not a diplomatic excuse, but the absolute truth."

No Tariff Preference.—It is the opinion of Attorney-General McReynolds that the 5 per cent. discount to American vessels only, cannot be given without impairing the stipulations of the existing treaties between the United States and other nations, and therefore the section of the tariff law providing for such reduction of all duties on goods, wares and merchandise imported in American vessels is inoperative. In accordance with this ruling the Secretary of the Treasury will instruct collectors of customs to make no allowance of discount on duties and to proceed with the liquidation of entries, leaving importers who are dissatisfied to carry their protest to the board of general appraisers, or to the United States Court of Customs Appeals. Several foreign Governments made strong representations to the State Department against the proposed discrimination, and there were some indirect threats of a trade war if the preference duty was enforced. Officials of the Treasury Department believe that the question will be made the subject of further tests, and that the decision of the Attorney-General will not be regarded as final by importers.

Railroad Men Win Increase.—The award of the arbitration board in the case of the conductors and trainmen of the Eastern railroads was made public on November

10. The employees are granted an increase on present wages of seven per cent., which is about half of what they wanted. The arbitration board estimates that this will involve a total increase in the payrolls of the forty-one railroads represented of eight-tenths of one per cent. in the total operating expenses of the roads, or approximately \$6,000,000 a year. In reaching its award the board ruled mainly against the employees on four out of five points submitted as reasons why the demand should be granted and found for them on the fifth, the increased cost of living. Since 1909, when last an increase was granted, the arbitrators found the cost of living had advanced seven per cent. It was therefore more than a coincidence that the increase granted in wages is exactly the increase in the cost of living, as outlined by documents introduced by the employees. Thus ends, by arbitration under the Newland amendment to the Erdman act, a controversy which threatened at one time to tie up by a strike the railroads of all States east of the Mississippi and north of the Ohio. The award of the arbitration commission is binding and final.

Philippines.—Governor-General Francis Burton Harrison, on his arrival, November 13, at Camp Overton, in the Province of Moro, Mindanao, was greeted by seventy Moro chieftains in gala costumes.—Dean C. Worcester, former Secretary of the Interior for the Philippines, telegraphed his refusal to comply with a cabled request from the Assembly, that he testify before a committee of investigation into the charges of Philippine slavery. He asserted that the report of the evidence was in the Government office, and was conclusive.

Canada.—Eleven months ago the Conservatives won the Dominion Parliament seat in Macdonald, Manitoba, by 700 majority. This was claimed as a victory for the Naval Bill. The Liberals appealed to the courts, and the election has been annulled on the grounds of serious corruption.—Sir Redmond Roblin attacked Mr. Samuel, British Postmaster-General, for his remarks on the Manitoba schools, characterizing them, in language more forcible than polite, as gross interference by a British Minister who drew his information from the adversaries of the Manitoba Government. Mr. Samuel says that he is surprised that his remarks were taken amiss, and seeks refuge in the commonplace of imprudent speakers, that perhaps they were reported incorrectly.—Some months ago it was hoped that a *modus vivendi* in the Manitoba Catholic school question might be reached through the leasing of the private Catholic schools to the Board of Education under the condition that while the schools should be carried on under public supervision, no change should be made in their status. Mr. A. J. Andrews, K.C., gave an exhaustive opinion to the effect that there was nothing illegal in the scheme. The Board of Education took another counsel's opinion, which said that the scheme could be carried out only if the schools came under the absolute control of the Board, and that the

separation of pupils according to their religion and the wearing of the religious habit by teachers must stop. "The struggle goes on," says *Les Cloches de Saint-Boniface*.—The Privy Council has allowed the appeal of the Cotton Estate against the Government of Quebec for \$21,360 and interest, succession tax exacted on property outside the Province. It is said that the decision will oblige the Government to refund some one or two million dollars to other estates.—The Rev. T. Fish, Grand Chaplain of the Orangemen, told the London, Ont., Lodge that Sir James Whitney was about to define his position on the bi-lingual schools. He added that the Government is doing all it can in the matter, but that it will take five years "to stamp out the teaching of French."—Parliament is expected to meet about the middle of January.

Great Britain.—The Unionist rejoicings over Reading and Linlithgowshire were checked and the confidence of the Liberals was revived by the election at Keighley, in Yorkshire, when the new Solicitor-General was returned. There was a small increase in his majority, but the vote was practically the same as that of the last election. This seems to indicate that whether the miners of the north are pleased with the Government or not, they are not turning towards the Unionists. There are still two Scottish elections pending, of which the result is being waited for with anxiety.—The Japanese Foreign Office has denied the rumor that it had approached Great Britain confidentially to bring about the termination of the existing alliance.—The Stock Exchange Committee has suspended the three senior partners of Heybourn & Croft for five years for their conduct in connection with the deal between the English and the American Marconi Company. Heybourn was close to Godfrey Isaacs, and was a witness in the Marconi Parliamentary investigation.—Negotiations are said to be on foot between the Suffragists and the Government looking to the taking of women's suffrage into the Liberal policy. It is said that the Government will agree only on condition that militant suffragism be renounced. As militant suffragism was adopted only as a means to compel the Government to adopt women's suffrage, it would naturally be dropped should the Government yield.—The Duke of Sutherland has answered Mr. Lloyd George's diatribes against the extermination of the peasantry in order to make deer forests by offering the Government 100,000 acres, the chief part of his deer forest, for about thirty shillings an acre, warning him, nevertheless, that any attempt to convert it into agricultural land will fail.—It is now said that in the recent naval maneuvers the "German fleet" so outwitted the "Home fleet" that it would have entered the Thames in triumph, had the Admiralty not interfered.

Ireland.—The strike of the Dublin dock workers continues to disturb social, political and economic conditions. Larkin, who has been released from prison, and his

deputy Connolly, the Syndicalist leaders in the trouble, with their allies have added an anti-clerical campaign to their laborite agitation. George Bernard Shaw and George Russell ("Æ") availed themselves of the opportunity, as speakers at a sympathetic meeting, to make violent attacks on the Archbishop of Dublin and the Irish priesthood for their successful action against the Socialist scheme to deport poor Irish children to England. It is recalled that this deportation idea in the interest of the Socialist propaganda is a recrudescence of a similar episode in 1823, during the career of the famous Socialist Robert Owen, one of the founders of modern Socialism. Bishop Keene, speaking at the recent Meath Synod, said that the United Kingdom in general, and Ireland in particular, were in danger of being made the cock-pit of strikes for Socialistic experiments of such a dangerous character that they would not be tolerated by Continental Governments. He outlined the program of Continental Socialists as the abolition of private property, right of inheritance, wages system, all competition, marriage and family and religion. "Thank God," he added, "no considerable section of the Irish community of any great weight or importance would like to see such forces let loose."—The strike troubles make a gloomy outlook for the Christmas season. The pawnshops are said to be overflowing with pledges of all kinds. The loss to Dublin's trade is, of course, very heavy. Apart from permanent injury to industries the loss so far is estimated at £750,000. The men and women on strike have lost at least £500,000 in wages.—The revival of the project of a steamship line from Blacksod Bay to Halifax and Boston has been received with much local approval.

Rome.—On November 12, 130 American sailors accompanied by Captain Maxwell were received by the Sovereign Pontiff in the Papal apartments instead of the court of San Damaso, where such functions usually take place. His Holiness spoke most affably with the men, blessing the objects of piety they brought with them, and giving them all the apostolic benediction. As the sailors left the hall they gave three cheers for the Pope. On November 15, Rear Admiral Charles J. Badger and Rear Admiral Wilson were received in special audience by His Holiness.—On Sunday, November 16, the solemn service for the anniversary of the coronation of Pius X, which had been postponed from August 9, was held in the Sistine Chapel. The solemn High Mass, at which His Holiness assisted, was sung by His Eminence Cardinal Merry del Val, Secretary of State the first Cardinal named by the reigning Pontiff.—According to the press official announcement was made at the Vatican, on November 11, of the appointment of Mgr. Edward Kozlowski, of St. Stanislaus' Church, Bay City, Mich., as titular Bishop of Germa, in Asia Minor, and Auxiliary Bishop of the diocese of Milwaukee.

Spain.—When Dato accepted the post of Premier he was not able to consult with Maura, who had withdrawn

from the capital and had not on that account received his approval. The Conservative party was in consequence in a state of consternation for if there was disagreement between the leaders there would be a split and the monarchy itself would be endangered. Hence Maura was recalled to Madrid by a number of friends who were Ministers during his last period of Government, and who have not accepted posts in the present Conservative Ministry, and a consultation took place. The general tone of this meeting was favorable to peace on account of the disastrous consequences for the Crown and country which division would entail, and so when subsequently a meeting was held between Maura and the new Conservative Premier a reconciliation, at the cost of much sacrifice on Maura's part, resulted. The reconciliation had an immediate effect on the Liberals. Dato's appointment had been received by them with delight, but in this new turn of affairs they immediately began to assail him. Nevertheless though Dato has excellent men in his Cabinet, and all earnest Catholics, the promise he made to respect all the previous legislation of the Liberals is causing alarm and the question is asked, does it include the measures passed with regard to the teaching of catechism in the schools? The chief trouble in Spain is the vicious press which is weaning the workingmen from the Church. This activity of the enemy has at last, though it is late in the day, aroused Catholic newspaper men to do something to stem the tide. To an outsider the statistics give considerable comfort. This year the Catholic publications number 600—being 50 more than last year—of which 246 are periodicals, 287 reviews, and 67 propaganda sheets. Of these publications, 68 are dailies, 5 are issued three times a week, 9 twice a week, 80 weekly, 3 every ten days, 16 fortnightly, 23 monthly, and 42 at unknown or irregular intervals. Of the reviews, 32 are weekly, 56 fortnightly, 122 monthly, and 77 are of unknown or irregular dates of publication. A splendid record this, and a work of the most urgent necessity, but, alas! that such necessity was not recognized and such work not begun years and years ago. In social activity also a great deal of energy is being called into action and very many "*casas del pueblo*," or people's houses, are being established to counteract the work of similar revolutionary *casas* organized by Leroux.

France.—The Minister of Marine announces that the Government has decided to begin the construction, in January, 1914, of four new battleships, and at the beginning of the succeeding year four more of the most recent type. Although aeroplanes, he said, may be used at naval bases, the dirigibles will be more available to assure the control of the Mediterranean.—At the recent meeting of the Congress of Catholic Jurisconsults, Mgr. Sevin read the following telegram which was the Holy Father's reply to the address sent to him by the members of the Congress. "The Holy Father Pius X accepts with special good will the homage of filial devo-

tion and submission of the Catholic Jurisconsults assembled at Lyons in their thirty-seventh Congress, under the presidency of Mgr. Sevin and Senator Lamarzelle, and with the intervention of numerous bishops. He thanks them all for their renewed assurances of fidelity and as a pledge for the success and happy results of their labors he sends them most heartily his apostolic blessing."—The American Income Tax law, it is reported, has been denounced in some quarters as "brutal and tactless" because of the clause applying to foreign holders of American securities, and by some it was feared that the financial market in Paris for American stocks and bonds would be in the future seriously affected.—The new French State loan will be in the neighborhood of \$280,000,000. It is believed that there will be a three per cent. perpetual stock. There is not the least doubt that the loan will be covered several if not many times in France alone.

Germany.—On November 12, King Ludwig III of Bavaria ascended the royal throne, which for twenty-seven years had stood unoccupied. The ovation accorded him on every side, as the royal train passed on to Our Lady's Church for the solemn religious ceremonies, was overwhelming in its enthusiastic manifestations of joy, affection and loyalty. At the portals of the church the King was received by the clergy of Munich, and Mass was celebrated by the Archbishop of München-Freising, Dr. von Bettinger. The public receptions, later given to the new monarch by the people at St. Mary's Place, and by the nobility and the Diet in the Royal Castle, were further manifestations of the universal approval with which the recent events are regarded by the entire nation. "The affectionate expressions of these last days," said the King, "show that our country sees in the termination of the regency a pledge of successful future development. The people of Bavaria have shown an appreciative understanding of the hard resolution that has been taken. My earnest purpose hereafter shall ever be to remain one in spirit with them. The kingship established by God can unfold its strength only where it is rooted in the firm confidence and love of the people."—The results of the first and second ballot in Baden leave the Centre in the lead, as by far the strongest party, with a total gain of four seats in the Diet. The following is the final outcome of the elections: Centrists, 30; Conservatives, 5; Independent, 1; Social Democrats, 13; National Liberals, 19; Progressives, 5. The power of the Red Bloc has been broken. Although the Centrists and Conservatives, forming the Right, have only 35 representatives against 38 of the other combined parties, yet several of the latter representatives have been elected only by the Centrist vote and will not follow the Red Bloc politics. The Socialists have lost seven out of twenty seats, while the united Right has been strengthened by six additional representatives. Since Baden had been looked upon as the stronghold of Liberalism the elections have been followed with the keenest interest throughout Germany, and the signal

victory of the Centre will lend great moral prestige to the party.—The recent Krupp trials are now regarded as a glorious vindication of German officers and officials.

Austria-Hungary.—The Czech Culture Society forwarded a formal protest to the Swedish Academy of Science against bestowing the Nobel Prize upon Peter Rosegger. While acknowledging his literary merits, the society holds that he is using his popularity to carry on a Germanizing propaganda, and has only recently collected school funds to Germanize Slavish children. He is likewise misusing the Nobel Prize, the same society claims, for promoting similar interests. On the part of the Germans the matter is regarded as a new manifestation of the deep-seated hatred of Czech against Teuton.—The Budget Commission is continuing its investigations into the "emigration scandal." The Polish editor, Stabinski, defended the emigration propaganda carried on in his paper by holding that he had received only favorable reports from the Poles who had settled in Canada, and that while Galicia is a land of misery, Canada is a land of promise. He objected to the numerous arrests and the persecution of officials of the Canadian Pacific. Representative Lasocki, on the other hand, denounced the agents of the same line as extortioners and as "robbers of human beings."—The Evangelical League is straining every nerve and leaving no means untried to make perverts of the Catholic population of Austria. The League itself has, during the past year alone, increased by 180 locals and 23,000 members. Catholics are looking forward to a campaign of even more excessive hatred and constant vilification than has been waged against them in the past.

Balkans.—On November 13 the Greek and Turkish delegates reached a substantial agreement on all points under negotiation so that a complete settlement of the controversy between the two nations may soon be expected. Meantime Italy and Austria have presented a collective note to Greece complaining that the delimitation of Albania by the International Commission is being hampered by the attitude of the population under Greek influence. Greece is informed that both Italy and Austria have instructed their representatives on the commission to regard as Albanian all villages where opposition is encountered.—Rumors were rife for a while that King Ferdinand of Bulgaria was about to abdicate on account of his unpopularity in consequence of the failure of the second war which he instigated, but it is now affirmed on what is said to be excellent authority that the King never entertained any such purpose.—Bulgaria has sent an ultimatum to Greece demanding rights for nationals in Macedonia. Eight days are given as the limit for acceptance.

Russia.—On November 12 the Duma rejected, by a vote of 152 to 92, a proposal to give rights to Jewish subjects of the Czar equal to those enjoyed by all others.

QUESTIONS OF THE DAY

Contempt of Authority in the Young, and Its Cure

A writer in AMERICA recalled lately how a Convention of Public School Teachers deplored their pupils' disregard for authority. The fact is deplorable; but it is not surprising. Indeed, a strong argument proving submission to authority to be a natural element of human society, may be drawn from its survival in any degree, notwithstanding the constant attacks upon it. Let us recount the more notable of these occurring in the English-speaking world.

There is a Home Rule Bill before the British Parliament. Those who do not like it are free to oppose it in every lawful way. But with this many are not content; and so for more than a year the greater part of the Protestants of Ulster have been preparing to resist it in arms. This is not a popular movement under leaders more or less ignorant and irresponsible. At its head is one who has been a high law official of the Crown, and who may yet reach the highest place as such. His supporters include men who have served in the army and the navy, where they should have learned obedience, nobles and others of high degree; and it enjoys more than the tacit support, not of revolutionists, but of the great Conservative party, which calls itself the party of order. The seditious speaking, pledging, organizing, arming, drilling are open and notorious; yet the Government remains absolutely inactive. Take another example. Lord Halsbury, for years Lord Chancellor, is a determined enemy of the Bill. He said publicly the other day that the King has a constitutional right to reject it, and his assertion was styled "amazing." It may be amazing to attempt to revive, in order to kill Home Rule, the royal prerogative which Whigs and Tories, Liberals and Conservatives, Radicals and Unionists, have for years agreed to extinguish; but to the reasonable mind it is still more amazing that, even in a limited monarchy, Parliament should, with general approval, have so encroached upon the supreme authority as to have reduced the sovereign to the wretched condition of the *rois fainéants* of the old Merovingian day. Again, there are continual labor troubles in Great Britain, and in attempts to settle them the labor leaders have put themselves, unrebuked, above the law, assuming an equality with the Government, and treating with it as would an ambassador of a foreign power. In Dublin a strike organizer has just been tried for sedition. His meetings had been proclaimed. He held them, nevertheless, and burned publicly the proclamation that forbade them in the King's name. He boasted that he had never said: "God save the King," but in derision, adding: "I say it now in derision." He was sentenced to seven months' imprisonment. Had he committed a petty theft he would have fared worse. The Attorney-General hastened to assure him that under the Act of 40, 41 Victoria, he was a first-class misdemeanant, which means

that under a law passed by Parliament and approved by the Crown, one who "blasphemes God and the King" is to be made as comfortable as possible during the brief interruption of his liberty. His supporters would not stand even this. They notified the Government that their leader must be freed. Accordingly the prison doors opened, and he came forth saying, the Government made a greater mistake in pulling me in: it made a much greater in letting me out. A railway accident involving loss of life was proved to be due to the carelessness of the engineer. He was convicted of manslaughter and sentenced to imprisonment for two months only. At once the railwaymen rose, threatening the Government with a general strike unless he was released; and he was pardoned. The outrageous defiance of authority by the Suffragists, and the weakness of the Government in dealing with them are too well known to need repeating.

We may glance now at our neighbor to the north. For over a year there has been trouble in the collieries on Vancouver Island. Some few months ago the United Mine Workers of America, from its seat of government in Indianapolis, ordered a strike in Nanaimo unless certain demands were granted. The mine-owners refused to listen to dictation from a foreign country, and the strike began, which degenerated at length into serious riots, with loss of life. The militia was called out. Some of the Unions denounced this, and their members gathered at the wharf in Vancouver jeering at the men as they embarked, and even stoning them with impunity. Over a hundred of the rioters were arrested and tried. Of them a considerable number pleaded guilty, others were convicted, while not a few were acquitted. The Provincial Government acted, therefore, with some firmness: the judge who presided at the trials deserves high praise. Addressing those who had pleaded guilty, he said that he had tried to see in their plea an evidence of sorrow that would justify him in showing some clemency, but he was sorry to have to say that their whole demeanor compelled him to the opposite view. He then imposed sentences ranging from two years imprisonment downwards. Immediately the agitation for release began. The Social Democrats, the Socialists of Canada, the British Columbia Federation of Labor, and the two alien organizations, the United Mine Workers of America and the Industrial Workers of the World, formed a Miners' Liberation League, which has received the formal support of the Trades and Labor Council in Vancouver, and in other places. Moreover, in several cities these councils are preparing to expel from the unions all members of the militia.

We may come now to our own country. It is true, and we are sincerely thankful for it, that the defiance of authority to be seen elsewhere is not so evident in the United States. The Federal authority, rarely exercised it is true, is a reality. The lawless may be inclined to defy municipal and State authorities, but they hesitate at the idea of coming into conflict with the national Gov-

ernment. But one cannot say that authority is respected as such. The red flag, the sign of defiance of authority, is paraded through our streets. Anarchists of many affiliations speak and organize freely, and only when they resort to violence are they repressed. This is to govern by a kind of utilitarianism, not by the principles of order. We could instance many strikes in which for weeks great cities were on the verge of almost revolution; and, though the danger was overcome, no satisfaction was exacted from the leaders, who enjoyed immunity until dynamiting was brought home to them. Another grievous injury to public authority in this country is the assumption by private individuals united in conventions or conferences, or other such meetings to dictate to it and to rebuke it if it does not perform its functions according to their ideas. Women and ministers are great offenders in this; and the latter go further, expounding their political notions in the pulpit, trying thus to impose them upon public authority. The last development of this spirit is the "recall," which keeps elected functionaries on perpetual trial before a self-constituted court which never adjourns. Those functionaries, from the highest to the lowest, are responsible to the people, but they are not answerable to the people at every instant. The Constitution provides the time when they must give an account of themselves, namely, the time of elections. Should they fail grievously during their term of office there are exceptional remedies, such as impeachment. But as a rule they are superiors during that term, private individuals are inferiors, and whatever tends to upset this relation is a social plague.

The root of the disorders we have mentioned, and of many more, is to be found in prevailing false notions of the constitution of civil society, as we learned from the wise Leo XIII. Catholic teaching is perfectly clear. Human society is instituted by God, who made man a social being. In it are two elements, the passive, namely, the multitude, which is to be united and directed to the common good of all; and the active, the depositary of authority, uniting and directing all to that common good. Social union is not to be obtained by force, though authority has force in reserve to coerce the unruly. It is a moral union of intellects and wills. The people recognize the right of social authority and submit freely to it. Hence, St. Paul says, that all the authority is ordained of God, that he who resists it resists the ordinance of God, and that those exercising it hold not the sword in vain. But such doctrines are not accepted to-day. This is a democratic age we are told. Be it so; but democracy is quite as compatible with the rights of authority and its due exercise as the most absolute monarchy. The Christian notion of society, which, though confirmed by revelation, is deduced from natural reason, and is recognized as true by the primary workings of human intelligence, is heard in Catholic schools. Everywhere else is a false democratic sociology, monistic and evolutionary. Its practical conclusions are in every mouth, they are put into

practice continually. How can young people living in such an environment respect authority? Let their teachers, their parents, their seniors, take up the Christian doctrine in the matter, and live according to it, and the rising generation will follow their example. As things are, their errors are responsible for the evil of which they complain.

HENRY WOODS, S.J.

Ancient Labor Gilds

II—POLITICS IN THE ROMAN GILDS.

Neither during the Republic nor during the Empire was it ever the intention of the Roman law to interfere with pure labor gilds. It was the political character which they often assumed, the excesses to which they led and the dangers which they were thought to threaten to the State that brought about their dissolution from time to time. Yet even then the intention of the law was manifested by the fact that the steady ancient craft gilds, which had continued for centuries, were not molested. Thus the historian Suetonius writes of Cæsar that "He destroyed all the gilds except those which had been founded in ancient times." (*Suet. Cæs.* 42.) Again of Augustus he says: "He dissolved the gilds, except such as were of long standing and legalized." (*Suet. Octav.* 32.)

During the disturbed times and amid the hideous immorality of the last days of the Republic, pictured so graphically by Sallust, the gilds mingled largely in the intrigues of political life. Their services were courted, with bribes and promises we may presume, by every politician at election times. Ambitious men used them for their own dark purposes, and even Cicero, with all his disdain of the lower classes and the laborers, is said to have availed himself of their assistance. We can, therefore, understand the reason for such severe measures as the Lex Gabinia, which forbade all secret gatherings of the people, under penalty of death. Such laws were directed not against the gilds, but against political agitators and revolutionists, who cared for them only as stepping-stones to the acquisition of personal power.

Most interesting in this relation is the discovery at Pompeii of the political posters of the trade gilds. The wealthy and luxurious city was throbbing with political life on the eve of the great catastrophe, and the labor unions were active in every section to secure the election of their favorite candidates. Signs like the following were soliciting the votes of the bewildered citizens near popular taverns and public places:

"The Fishermen vote for Pompilius Rufus as Edile."
 "The United Goldsmiths want Cuspius Pansa for Edile." The latter, as other similar notices indicated, was the choice of gilds as varied in their interests as the unions of the Jewelers, the Muleteers, the Carpenters and the Worshipers of Isis.

Casellius Marcellus is put forward for the same office

in a notice which would appear rather amusing in our day:

"His neighbors favor Casellius Marcellus."

That the influence, however, of this politician extended beyond the circle of his immediate friends is evident from advertisements showing that he had the support of the wagoners, farmers and other unions. Even Venus, the protecting goddess of Pompeii, is made to declare herself in favor of his election: "Venus wants Casellius for Edile!"

Neither did the guilds fail to put forth the usual electioneering promises. Thus in 73 the Bakers' Union of Pompeii canvassed for C. Julius Polybius, because "He brings good bread." Probably he had promised them to secure a reduction in the price of grain, or other similar favors. Particular oddities are the announcements of such guilds as "the Night Drinkers" and "the Sleepy-heads," indicating in the former case, we may presume, the propensity of the members to carouse until the morning. Certain women, likewise, as the placards show, were carrying on a vigorous campaign for their political favorites. There is nothing new beneath the sun, as all these discoveries show! A list of the various political notices was drawn up as early as 1887 at Paris by P. Willems. (*Les Elections Municipales à Pompéii*.)

It was not, however, it would appear, such canvassing that the Roman statesmen dreaded, but those secret gatherings in which the guilds were only made a cloak for ulterior and dangerous designs.

In the provinces especially the Emperors exercised the greatest watchfulness. A classical illustration is that which occurs in the famous correspondence between Pliny and Trajan. The former, writing from Nicomedia (*Plin. Ep. ad Trai.* 33), desires to obtain permission for the organization of a guild of craftsmen to serve as a fire department to the city. He recommends the project favorably, and argues that, since only about 150 members are to be admitted, all of them craftsmen, he will be able to see to it that no unlawful purposes are pursued. The Emperor, however, is not convinced. In his reply (*Trai. ad Plin.* 34), he states that all previous societies formed in that province, under whatever pretence, have invariably degenerated into political clubs. "Let us bear in mind," he says, "that this province, and in particular this city, have been disturbed by factions of just this kind." Yet Trajan was not opposed to guilds as such, and conferred special privileges upon a bakers' union in Rome; nor were the guilds as uncommon in the provinces as a passage from Gaius might imply.

There was little hope for the laborer under paganism. But even that glimmer of a brighter future was relentlessly extinguished when he turned from sound economic and political principles to follow the leadership of mere revolutionary demagogues.

History repeats itself, and to-day we find the attempt made throughout the entire world to degrade the labor unions into mere political tools, to make them subsidiary

to a political party whose anti-Christian tendencies and open opposition to religious education in the schools must pervert all sound trade-union principles, to turn them finally into political centres of revolutionary activity. The laborer has every right and duty to safeguard his lawful economic interests by the powerful means of the ballot. But Socialism is only saddling him with a new State tyranny, which must lead to a slavery perhaps not vastly unlike that which during the following centuries was to shackle the Roman unions. It is degrading his nobler faculties by driving religion from his heart, and is preparing for his ultimate downfall by kindling everywhere the fires of hatred and revolution. The political life must and should be deeply influenced by sound, Christian trade-union ideals. But all class politics are anti-Christian and anti-social. Socialist politicians may further their own ambitions, but they are digging the grave of the labor movement. JOSEPH HUSSEIN, S.J.

A Convert's Journey*

The story of a convert's journey from Protestantism into the Church is nearly always interesting. The goal that each attains is the same, but the paths that lead to it and the experiences had on the way are wonderfully varied. English-speaking Catholics, happily, are well provided with such books. We have, for example, Newman's incomparable "Apologia"; Brownson's "Convert;" Allies' "Life's Decision"; Stone's "Invitation Heeded"; Benson's "Confessions of a Convert"; Von Ruville's "Back to Holy Church"; De Costa's "From Canterbury to Rome"; Hitchcock's "Pilgrim of Eternity"; Burnett's "Path which Led a Protestant Lawyer to the Catholic Church"; Miss Curtis's "Some Roads to Rome in America," and a number of others. A valuable addition to this list of books is "A Loyal Life," a biography of Henry Livingston Richards, written by his Jesuit son. For the work not only gives an account, largely in his own words, of an Episcopalian minister's conversion to Catholicism, and of his subsequent career, but the volume also contains an extended sketch by Father Richards of the Oxford Movement in this country, which will be of great service to the student of American church history. It could be wished, however, that the author had said more about the progress of Tractarianism in New England, and had furnished the volume with an index. As the book is a son's loving tribute to a venerated father, the reader must not look for a very "critical" biography, but see rather in Mr. Richards an excellent example of the kind of laymen the Church in this country needs to-day.

Henry Livingston Richards, a descendant on both his father's and his mother's side, of New England Puritans,

*A Loyal Life, a Biography of Henry Livingston Richards with Selections from the Letters and a Sketch of the Catholic Movement in America. By Joseph Havens Richards, Priest of the Society of Jesus. St. Louis: B. Herder. \$2.00.

and patriots of '76, was born in Granville, Ohio in 1805. After becoming a Catholic he liked to believe that through his mother, Isabella Mower, "very probably a modification of Moore," and through her mother, Jennie Dority, some Irish blood ran in his veins. His father was the pioneer doctor of the little frontier village and an old-fashioned Calvinist.

At sixteen Henry was sent to Kenyon College, which Philander Chase, the first Protestant Episcopal Bishop of Ohio, had just founded. Vivid descriptions are given of the hardships young Richards had to endure, and a good account, too, of his early religious experiences. He had to leave college, however, after a year's stay to be a clerk in his uncle's store. He was duly "converted" and became an exemplary "church member." Dr. Richards, his father, meanwhile had embraced Episcopalianism, taking with him from the local Congregationalist church a company of seceders, and was appointed their lay-reader. Henry followed his father.

Reentering Kenyon College, young Richards was graduated and then began to study for the ministry. He was ordained in 1842, married that same year Miss Cynthia Cowles, and took his bride to Columbus, Ohio, where he became the first rector of the new missionary church of St. Paul. The Rev. Mr. Richards' "style of Churchmanship" at this time was "Extreme Low," with a strong Calvinistic bias. But he now found that he was expected to minister to the spiritual needs of a congregation whose leading members held High Church views. "I cannot refrain from an expression of astonishment," he wrote in after years, "at the temerity with which I undertook the serious and awful responsibility of directing souls and educating them for eternity with the crude, half-fledged notions in which I had been educated." He says in another place: "I felt very sensibly as a result of my parish labors among the people, the necessity of something like Confession, in order to complete success in the work of my ministry."

Meanwhile, a zealous bookseller, who belonged to Mr. Richards' flock, kept his pastor supplied with the Oxford Movement literature that was coming from England. This course of reading made him adopt the *Via Media* theory, and he began to consider himself a "Catholic." But when an Irishman came to St. Paul's one day and asked: "Is this the Catholic Church?" Mr. Richards promptly answered, "No!" and directed the stranger aright. "Think of my chagrin and mortification," he says, "when I became conscious of this sudden and spontaneous betrayal of my new principles." Thus was St. Augustine's ancient test applied again in Ohio.

The bitter opposition shown by the Evangelical party of the Episcopalian Church to the Tractarian Movement helped to hasten conversions to Catholicism. Charges made against two High Church bishops forced them to resign their sees and checked the spread of the *Via Media* theory in the Episcopalian Church. But between

1845 and 1852, about fifty American Protestant clergymen became Catholics. One of them was Mr. Richards.

Because of failing health he left Columbus in December, 1848, and journeyed to New Orleans. While there he chanced to pick up in a Catholic bookshop a copy of Keenan's "Catechism," which he bought and read. The book gave Mr. Richards a new idea of Roman Catholic doctrine, and Kenrick's "Primacy of the Apostolic See," Milner's "End of Controversy," and frequent visits to Catholic churches, wrought such a change in the minister's religious opinions that he returned home the following spring no longer a Tractarian. A family uproar, of course, ensued. There was certainly no precipitancy, however, about his next step toward the Church, for though he had consulted a priest about being received, he continued for two years to officiate quite often as a minister. But on being stricken down with a serious illness he realized his soul's peril, and as soon as he was well enough, made arrangements for his reception into the Church. He became a Catholic, January 25, 1852.

As is not unusual with converts, Mr. Richards had many things to try him during the early years of his Catholic life. Leaving his wife and four children in his father's care, he secured employment in a New York commercial house, and went to Jersey City to live. But just as he began to thrive a little an attack of illness laid him low, cost him his position and plunged him into poverty. However, he subsequently succeeded in making a new start, prospered sufficiently to have his family join him, and when he saw them all baptized Catholics his happiness was complete. "Mr. Richards," writes his biographer, "never underwent such a period of acclimatization as some converts experience after their entrance into the Church. He never felt any of their repugnances to Catholic doctrines, the result, no doubt, of their early prejudices. As he said himself, he 'took it strong.' From the beginning he was as fervent and enthusiastic in all the exercises of Catholic piety as though he had been reared in the faith," and the Catholic atmosphere in which he now began to live had a mellowing influence on the former Puritan minister.

From the time of his conversion to that of his death, Mr. Richards took a keen interest in Catholic activities of all kinds and labored zealously to promote them. He was always tireless in Sunday school work; a St. Vincent de Paul Conference started in Jersey City in 1857, and probably one of the earliest founded in this country, made him its first president; and he was largely instrumental in securing the admission of the priest into the charitable and penal institutions of Hudson County, and in bringing about a great improvement in their administration. A sympathetic friend of converts, Mr. Richards did much to make them feel at home in their new surroundings. To the *Catholic Review*, a weekly paper edited by P. V. Hickey, he frequently contributed articles of a controversial character or urging the necessity and advantages of religious education. That Mr. Richards' practice in

this matter kept pace with his theory is proved by the fact that he sent all his children to Catholic schools.

When his business made him, in 1868, a resident of Boston, he became a pillar of the Immaculate Conception Church, and began to promote Catholic interests in New England's metropolis with the same zeal he had shown in Jersey City. The Catholic Union, an organization of educated men which was founded in 1873 for the furthering of Catholic activities, elected him the successor of its first president, Mr. Metcalf, and he worked with others until religious privileges had been won for the Catholics in Boston's houses of charity and correction. He lectured a little, and wrote a great deal for the *Sacred Heart Review* and other Catholic periodicals. Indeed, he wielded such a trenchant pen that in 1871, Father Hecker wanted him to be the editor of a weekly paper that he purposed starting. Mr. Richards felt, however, that he should decline the offer. The "project was finally abandoned," says his biographer, and Father Hecker's "ideal of a great Catholic weekly has been realized only recently in AMERICA."

The panic of 1873 forced Mr. Richards out of business, and at sixty-four he found himself looking for employment. He soon secured a place, however, on the Boston Board of Charities, and was connected with that body for twenty-three years, being enabled during that period to do a world of good to the countless poor he visited. After seeing his youngest son ordained a priest at Woodstock in 1885, he joyfully said his *Nunc dimittis*, but his health then began to improve so unexpectedly that he not only lived to celebrate with his wife their Golden Wedding in 1892, but published ten years later a booklet, entitled "Fifty Years in the Church." "He wished to testify to his old friends and to the Protestant world in general that he had found the Church, not only everything that he had expected, but far more, and that every year only served to increase his love for the Holy Mother of the Faithful and his gratitude to God for being sheltered within her bosom." Surviving his wife but a few years, Mr. Richards ended his "Loyal Life," November 8, 1903, while his Jesuit son stood by his bedside and gave the last absolution. On his monument was engraved this appropriate text from his patron, St. Paul: "I have fought a good fight, I have finished my course, I have kept the faith."

WALTER DWIGHT, S.J.

"The Monk of Wittenberg"*

It is a disappointment to learn that none of the Martin Luther portraits which have come down to us tally with the descriptions given us by his contemporaries. The disappointment is increased when we recall that portrait painting was so highly developed in Luther's day, and

we wonder why Holbein and Dürer, who have given us faithful portraits of Melanchthon, never used brush or pencil to depict the arch leader of the Reformation. Lucas Cranach, the elder, regarded preeminently as the painter of the Reformation, was an intimate friend of Luther, and from him we might have expected something reliable. Cranach, however, allowed the warmth of his admiration for the new doctrines to influence his art and took pains to suppress those natural defects that would have given to his pictures of Luther the faithful expression of the soul. It is curious that the few absolutely genuine Cranach portraits have little, if anything, in common with the Luther features of a later day. The "broad, peasant face," with "the powerful jaw" remains, but the process of transformation carried the various reproductions further and further from the original.

The typical Luther of to-day appears, perhaps, for the first time as a wood-cut, made after Luther's death by Lucas Cranach, the younger. This type became generally known through a picture made by him nine years after Luther's death for an altar-piece in the parish church at Weimar. True, the "oleograph" of Luther in the fur "Cappa," which adorns so many churches, retains some traces of the bold warrior features of the Reformer, but it is so lacking in fidelity to the original that a Protestant historian declares, "even the Doctor's own Catherine would be unable to recognize her Martin."

The absence of a reliable portrait of Luther may well make us suspicious of the pen pictures handed down to us by so many of his followers and admirers. Even among Protestants to-day there is a general demand for a plain unvarnished likeness of Luther. "*Amicus Lutherus magis amica veritas*," exclaims Chr. Rogge, expressing this demand as recently as 1906. This same writer admits that there is "much to be learned from the Catholics, even though they emphasized Luther's less favorable qualities," adding that "we could not indeed expect them to look at Luther with our eyes, but nevertheless, we have not lost all hope of again finding among them men who will fight the Monk of Wittenberg with weapons worthy of him."

We venture to say that Herr Rogge's hope has now been fulfilled, and that in Father Grisar's Luther we have at length a true picture of the man whose figure looms so large in the religious and secular history of his times. His story of Luther told in three stout volumes in German, was completed a few months ago, and the second volume of the series, into which the work is being translated into English, has just been published. A review of the entire work, touching on its general outlines, the absolute impartiality of the author, the method adopted of leaving the works and words of the man to speak for themselves, the favor with which the book has been received by Protestant students of the Luther period, the untenableness of the grounds on which objections have been made by a few who are chagrined to behold the most prominent idol in the Walhalla of Protestantism sent crashing to the

*Luther. By Hartmann Grisar, S.J., Professor at the University of Innsbruck. Authorized Translation from the German by E. M. Lamond. Edited by Luigi Cappadelta. Vol. II. St. Louis: B. Herder. \$3.25.

pavement—all this has been set forth in Father Husslein's able review to which the reader is referred in the issue of AMERICA for March 1, 1913.

To say that Grisar is merciless in dissecting the character of Luther might imply that he had allowed the *odium theologicum* to guide his pen and warp his judgment. The contrary is the fact. Grisar is as stoical as the chief surgeon at a clinic. Nor is it a dead body that he lays on the operating table, but the living Luther—Luther as he talked, Luther as he thought and Luther as he taught. His work is a fine piece of subtle analysis, or rather an admirable, specimen of high-class, twentieth century criticism.

Of course, while objectively presenting the facts connected with his hero's life, the author is not expected, nor does he attempt to divest himself of the duty of an historian, which is not only to state the truth, but to point out inconsistencies, expose with candor the fallacy of an argument, draw the necessary inferences from conduct or from principles, and call attention to cause and effect.

Grisar's treatment of Luther's marriage with Catherine Von Bora may serve to illustrate the simplicity and directness of his methods, as well as the calmness and deliberation of his judgments. We select two paragraphs from the several pages devoted to the subject:

"Suddenly, without consulting any of his friends and with a haste which surprised even his own followers, on the evening of June 13, he celebrated his wedding with Bora in his own house, with all the formalities then usual. . . . The marriage seems to have been duly witnessed by Bugenhagen, as Pastor of Wittenberg. The public wedding did not take place till June 27, according to the custom common in that district of dividing the actual marriage from the public ceremony."

Then after a résumé of the views of the marriage entertained by contemporaries, the excuses of Luther's friends and the taunts of his opponents, coupled with Luther's defence of his act, and the author's own comments thereon, Father Grisar concludes:

"In the above, light has been thrown upon the numerous legends attaching to Luther's wedding at Wittenberg, and their true value may be better appreciated.

"It is clear, for instance, from the facts recorded that it is incorrect to accuse Luther of not having complied with the then formalities, and of having consummated the marriage before even attempting to conclude these. The distinction mentioned above between the two acts of June 13 and 27, each of which had its special significance, was either unknown to or ignored by these objectors."

"However," adds Grisar, "from the point of view of civil law the regularity of Luther's new status was very doubtful, as both Canon Law and the Law of the Empire did not recognize the marriage of priests and monks, and lawyers were forced to base their decisions upon such laws, etc., etc., etc."

One of the spicy stories with which the readers of the life of Luther have been regaled is that of the great

Reformer's throwing, in a burst of indignation, the ink-well at his Satanic majesty. This is only one of the many legends which Grisar summarily dismisses with the following comment:

"The mention of the diabolical spectres infesting the Wartburg Castle calls to mind the famous ink-stain on one of the walls of the Castle. The tradition is that it was caused by Luther hurling the ink-pot at the devil, who was disputing with him. The tradition is, however, a legend which probably had its origin in a murky splash on the wall. In Köstlin and Kawerau's new biography of Luther this has already been pointed out, and the fact recalled that in 1712, Peter the Great was shown a similar stain in Luther's room at Wittenberg, and that a well-known Protestant writer in his autobiography, published in 1781, mentions a like stain in the fortress of Coburg, where Luther had tarried."

Father Grisar has not written for us a history of dogma, much less a controversial or theological treatise. His avowed purpose has been to give an exact historical and psychologic picture of Luther's personality, which we fear will ever remain an enigma from many points of view. That the author has succeeded where so many have failed is due in part, no doubt, to the winnowing process to which the documents bearing on the life of Luther from his infancy have been subjected, but most of all to the honest endeavor to do full justice to the man who spent his great strength, not in building up, but in endeavoring to pull down the Church of God.

Much of the success attending Luther's preaching was due to the comparative ignorance of most people regarding Luther, his antecedents and his aims. Eminent men and his own contemporaries knew practically nothing of the whole arsenal of letters, tracts and reports which today are being read, compared and annotated by industrious scholars. No one has done this work more successfully than Hartmann Grisar. His "Life of Luther" is one for Protestants to read, as well as Catholics. It gives us not the Luther of legend, but the Luther of history.

EDWARD SPILLANE, S.J.

In days of old it was for the purpose of taking meals that men and women entered restaurants. But that is all changed, for they now go there chiefly to dance, if press reports are true. Eating and drinking are made quite subordinate. The *New York Times* for November 13 assures its readers that:

"Anybody who made a round of the restaurants late yesterday afternoon would have found the 'teasers' dancing more energetically and far more numerous than ever and in more places than last year, while several restaurants that last season frowned upon the craze have succumbed and now have cleared spaces during supper where the patrons may tread a tuneful tango or a one-step or the 'ultra-modern' dances that now are so numerous they can be spoken of only as a class."

No one appears to be seer enough to predict the time that people will return to sanity and decorum in this matter of objectionable dances, so there is but one thing for true Catholics to do: keep away.

CORRESPONDENCE

Mexican Catholic Party's Platform for the Presidential Elections

MEXICO CITY, October 1, 1913.

Early last August the National Catholic Party held a convention in this city, for the purpose of renewing its own central staff of officers, and likewise to nominate its candidates for the Presidency and Vice-presidency of the Republic. The convention lasted three days and was a model of order and discipline, though delegates from all parts of the country met and freely expressed their views on the delicate questions at issue. As regards the candidacy for the supreme offices, the convention by an overwhelming majority decided to put off its discussion to a later period. The chief reasons for this were the yet unsatisfactory condition of our international affairs and the international crisis pending with the United States of America. But after the publication of Mr. Lind's instructions from Washington and the notes of the Mexican Government answering these as well as of President Wilson's message to the American Congress, the Centre of the Catholic Party called a second convention for the 20th of September.

This meeting which lasted until the 25th, was perhaps one of the most solemn and deliberate affairs in this country's history. On the one hand, the intricacy of the Mexican situation both at home and abroad; on the other, the unique and unprecedented prestige acquired by the Catholic Party, excited the attention and expectancy of the whole country, and brought home to the delegates themselves the necessity of preparing in earnest for the coming elections, seeing that neither time nor patriotism could allow any further delays. It was understood that the convention's decision might be the turning point in our situation and help to restore peace and prosperity in Mexico, or it might again plunge her into a sea of doubt and trouble. No one failed to see the impending perils, but the Catholic delegates were resolved, as far as depended upon them, to sail clear of all extremes and to help their country to avoid the shoals of anarchy and military despotism, which like the classical rocks of Scylla and Charybdis lay on either side.

The ticket "Gamboa-Rascón" at last selected by the National Catholic Party, is thus referred to by its organ "La Nacion": "In the first place it must be stated that the fixed and accepted idea which from the start was paramount in the debates of the assembly of the Catholic Party, without cavilings or untimely divisions of opinion, was the choice of a national candidate, possessing the necessary qualifications of sagacity and tact for the solution of our delicate external problems; of justice, manhood and prudence for the adjustment of our internal difficulties; and of honesty and high reputation to allay excitement, to restrain impatience and to win over men's minds with the consoling promise of fair play and a hope of better days. Far removed from the delegates to the convention were ambitious and egolatric sentiments; and with a single-minded desire to contribute by their lights,

by the impulses of their love of country and of their own consciences as upright men to the speedy solution of our knotty national problems, they singled out two persons who, in their opinion possess the necessary qualifications for the task to be accomplished, not seeking herein any advantage to the party but merely the salvation of our country. Federico Gamboa, the cultured diplomat, the unspoiled newcomer into public life, who placed our flag at so great a height by defending with sagacity and skill our national rights and our wounded dignity, and General Eugenio Rascón, brave to temerity, an essentially punctilious and honorable soldier, formed the ticket selected to solve the appalling problem which confronts us."

Neither Señor Gamboa nor General Rascón had previously to their nomination the slightest connection with the Catholic Party, but they accepted at once, expressing publicly their motives for doing so, which are identical with those which moved the Catholics to name them, that is, love of their country and a desire to see it once more in peace. Both candidates in expressing their thanks spoke of the Catholic Party in terms of the highest praise. "I am among those," says Gamboa, "who recognize the fact that the National Catholic Party, among our various political aggregations, is one of the most powerful, of the greatest scope, and the best disciplined; and still more, it represents the views of a great part, the greater part perhaps, of the people of sound judgment of the republic. Personally, furthermore, I gladly subscribe to the eight bases of its program, in which there are discernable according to my interpretation, loftiness of aspirations, soundly conceived liberalism and, what is very pertinent to the case which we have under consideration, complete absence of sectarianism."

The "Carranzists," as is well known, are planning to form a separate republic with the Mexican States of Coahuila, Chihuahua, Sonora, Durango, Sinaloa and Morelos.

On the other hand, there is no reason to doubt that General Huerta's conduct in the matter of the elections has been sincere and patriotic. We know only too well that the Freemasons and Jacobins, appealing to the general passion for power which gnaws our public men, have been round Huerta whispering in his ears, like the witches in Macbeth, "All hail, thou shalt be king hereafter," but to no effect. He complied with the law in convoking the elections for October 26th, and has repeatedly assured the public that they will take place and be strictly respected, as well as impartially guaranteed by him. The following cablegram was sent on September 27, by his acting Minister of Foreign Affairs to all the Legations: "The revolution has been crushed. Military operation against northern rebels properly so called are no longer of importance. The only thing lacking, and the Government has already taken the matter up, is the permanent stationing of troops necessary to control the northern states which were in rebellion. The elections will be held because that is the promise of Government made to the nation on April 1st. The Government is resolved to afford guarantees to all candidates. The two tickets already in the field are 'Diaz-Requena' and 'Gamboa-Rascón,' and there is talk of others, among them that of 'Calero-Flores Magón.'" (Signed A. de la Peña y Reyes.)

This document does not give one the idea that the President would defer the elections on the plea of internal unrest or any other. However, it may not surprise the readers of AMERICA to hear, as indicated above,

that certain maneuvers are in hand to baulk completely the elections. The group in Congress called "Renovadores," and who are only the sympathizers and ill-disguised agents of Carranza, Maytorena, and their parties, are now trying to introduce a bill postponing the elections. If this does not succeed, they will try to create disturbances at the polls, or to have them declared null under any pretext after the event. In so doing, one must not imagine that they are acting out of interest towards General Huerta. Their intention on the contrary is to overthrow him, and their method is pretty transparent. Though they style themselves "Constitutionalists," they know only too well that the elections can never favor them, and so their plan is to thwart them and force Huerta "nolens volens" to remain in power and appear more and more in the light of an usurper and tyrant. They hoped thereby to secure for themselves the sympathy and, if possible, the recognition and assistance of the Washington Administration, rendering thus deeper the prejudice they have already caused against the actual provisional President of Mexico.

In the meantime, the Catholic Party will have done its duty. It will have manifested its truly patriotic and democratic spirit in choosing candidates for the Presidency and Vice-Presidency that can rally both Catholics and Liberals, and represent with dignity our nation abroad. It will have fallen too into line with the ideas and suggestions of President Woodrow Wilson, not because dictated by him, but because they coincide in essentials with its own views, and are clearly well meant and beneficial to Mexico. But what the Catholic Party may not succeed in doing is to satisfy the cravings of those whose gain has ever consisted in kindling and fanning revolutions in this country and who, abetted and helped out by sundry individuals and unscrupulous concerns north of the Bravo, are the efficient cause of all our misfortunes.

The Catholic Party thinks that Mexico can work out her own destiny; it has faith in her Christian traditions, in the patriotism of her sons, in her natural elements and economical vitality—and if, as a party, it raises aloft the banner of Catholicity, it does so only because it is the symbol of that ordinary honesty and justice which it proclaims for all, itself of course included.

EMMANUEL AMOR.

[The above belated letter which has just been received will possibly throw some light on the conditions that prevailed in Mexico prior to the elections which failed of any result, and will also help to an understanding of the attitude of the Catholic Party in that country.—Ed. AMERICA.]

Reawakened France Viewed by an Englishman

PARIS, October 31, 1913.

It is sometimes curious, even rather sad, to observe how difficult it seems for foreigners living in a country to penetrate much below the surface of its interior life. We have been ourselves surprised that English and American men and women, for instance, should, after some years' residence in France, depart with so vague and incomplete a knowledge of the current of thought and feeling that make up the home life of the country. When difference of faith is added to difference of race and language it is still more difficult for the visitor to understand certain aspects of French life. In this respect the article of M. Chatterton-Hill, in the *Nineteenth Century and After*, is a pleasant surprise. It has, from a

French Catholic standpoint, certain limitations to which we will refer, but taken as a whole, it is an excellent and most impartial picture of the "Reawakening of France," viewed through English spectacles. The writer traces back this "reawakening" to the year 1910, and the severe strictures that he passes on the state of things that made a "reawakening" necessary, give the measure of his perspicacity and right thinking. He attributed the degeneracy of France to the lack of discipline and authority in high places, to the absolute power possessed by "a gang of political jobbers and adventurers," to the "organized brigandage covered by the specious name of anticlericalism," not to speak of minor causes.

In his opinion the first, faint signs of a revival might be observed in the general elections of 1910, that "manifested the disgust felt in the country for a political system that represented nothing else but the organization of jobbery and corruption—for a Parliament whose sole achievements were the hunting down of defenceless monks and nuns." True it is, that the 1910 elections were by no means a complete triumph for the party of order and liberty, but at any rate, they represented the partial defeat of the Radical and Radical-Socialist tyrants. Then came, in 1911, the alarm of Agadir which, instead of striking terror, fanned the patriotism of the country into a flame. This has had a permanent effect; the enthusiasm for aviation, the generous acceptance of the three years' military service, the increased popularity of the army, are some of the signs that reveal the existence of a new spirit of patriotism and self-sacrifice among all classes of Frenchmen. Again, the pessimism and scepticism of the intellectual youth of a quarter of a century ago, of which that acute observer, M. Chatterton-Hill, gives many striking examples, is, thank God, superseded by another healthier spirit. The leading writers of to-day are not pessimistic and many of the most illustrious, M. Paul Bourget, for example, in "Le Disciple," "le Divorce," "l'Etape," lead their readers to the "historical and indestructible part of the Catholic Church." M. Maurice Barrès, one of the most influential writers of the day, although not a practical Catholic, recognizes the value of the Catholic Church as a disciplined force and, as M. Chatterton-Hill justly observes, his influence "has been immense." He is also a believer in the strong and happy influence exercised by love of the soil, and together with M. Henri Bordeaux, M. Barrès has done much to develop the movement known as "*régionalisme*," or "local patriotism," that is based on the "extraordinary depths of the roots that bind the individual to the native soil." M. Henri Bordeaux's best-known and most popular novels: "Les Boguevillard," "La Neige sous les pas," and lately "La Maison," carry as their message to their readers lessons of the love of home, love of the native province, of respect for family traditions; and the fact of M. Bordeaux's ever-increasing popularity proves that his message is duly recognized and valued.

Another characteristic of the French youth of to-day is a vigorous practical spirit. The attention of the readers of AMERICA has been drawn more than once to this feature of the "religious revival" in France. It has impressed M. Chatterton-Hill; he recognizes that the youth of to-day "does not waste time and energy in vain metaphysical disputations," but that it seeks a logical system of intellectual and moral beliefs which shall furnish an adequate basis for action." To these eager and sincere searchers, Catholicism appears as the logical result to which their efforts have led them. Hence, the increase of practical Catholics in the public schools: at the

Ecole Normale, for instance, there are now over forty practical Catholics, whereas ten years ago there were two or three. It is the same in the chief *Lycées* of Paris, and here M. Chatterton-Hill's observation is fully confirmed by the testimony of the chaplain of one of these *Lycées*. He has told us of the interest that religious questions excite among the pupils, of the ardor and sincerity with which they study them and how, more than once, vocations to the priesthood have, in consequence, blossomed on university soil. This practical spirit, this desire to put into action the beliefs that have been accepted as a rule of life, have suggested the foundation of many associations that within the last few years have sprung into existence among the young men of France.

Mr. Chatterton-Hill touches upon some of these associations. He tells us of *l'Action française*, whose spirit and action are royalist above all things, and whose prophet is M. Charles Maurras. To the *Action française* the Church is an "indispensable auxiliary," whom its members respect and admire, in whose dogma many of them believe, but their direct object is purely political. He speaks also of *Le Sillon*, which since its condemnation by Rome has more or less merged itself into *les Semaines Sociales*; its object is at once social and religious; it is supposed to have a democratic tendency, that in some measure militates against its winning universal approval. Here, with all our admiration for M. Chatterton-Hill's able and comprehensive paper, we must needs regret that the most important and active of the associations formed by young Frenchmen has escaped his notice. He ignores the *Association Catholique de la Jeunesse française*, familiarly called the "A. C. J. F.," founded forty years ago, which now numbers one hundred thousand disciplined and active workers, who are united on the simple standpoint of religion. The "A. C. J. F." groups together young men of every social rank; they are free to hold whatever political opinions they please, but they are forbidden to bring them forward in their work, which is wholly social and religious. Only lately a deputation of these ardent young workers was received at the Vatican, where their association meets with warm approbation. Their absolute submission to their spiritual chiefs makes them the efficient helpers throughout the country of the harassed or over-worked clergy, and their enthusiastic, yet well-balanced activities, do honor to their leaders. M. Chatterton-Hill's article is so thoughtful, so fair-minded and generally comprehensive that it is all the more to be regretted that the strongest and most interesting of the groups that are working for the "reawakening of France" should have been given no place in his valuable paper.

B. DE C.

Bishop Currier Takes Possession of His See

CIENFUEGOS, November 6, 1913.

The most important of recent happenings in the island of Cuba has been undoubtedly the entrance of the Bishop of Matanzas, the Rt. Rev. Charles W. Currier, D.D., into the possession of his episcopal See. The entire city of Matanzas took part in the solemn act, and if one may judge from the press notices Bishop Currier can be well satisfied with the enthusiasm shown by the authorities of the city as well as by the whole populace in the welcome extended to him. There were present on the occasion the bishops of Havana and Cienfuegos, and sixteen automobiles went out from the city to receive the new prelate. In his journey down from Havana he had been accompanied by a committee of the Knights of

Columbus and by the bishop and other distinguished personages. On the day of his solemn entry (Nov. 4th) the new bishop published his first pastoral letter in which he gives splendid evidence of his apostolic zeal and of his desire to reestablish the kingdom of Christ in the souls of men, the thought of our Holy Father which has met with such a general response throughout this country. "Providence" said Bishop Currier, "has called me to Spanish America, a land glorious in its memories and splendid in the history of its heroes, and to Cuba one of the cradles of civilization in the New World. This same providence called me to the great Pio Latino College to receive there in the midst of the sons of Latin America the plenitude of the sacerdotal power. This circumstance will not fail to inspire me in increasing the ardent love which I feel for Latin America, for Spanish America in particular, and above all for the Island of Cuba."

No news has come to us as yet regarding the nomination for the new diocese of Camagüey, nor regarding the successor of the Archbishop of Santiago de Cuba, Mgr. Barnade, who died a few months ago.

While in Matanzas the Bishop of Havana received a cablegram which announced the appointment as Apostolic Delegate of Cuba and Porto Rico of Mgr. Nouel, Archbishop of Santiago de Cuba.

Your readers will not be averse to some little information regarding the spirit of interference shown by certain Protestants here within the last few months. Every one in Cuba knows that the wife of the former President of the Republic, Senor José Miguel Gomez, is a very distinguished lady who has worked in every way to advance Catholic interests and who has given many evidences of charitable zeal in favor of her co-religionists. Recently her intense Catholic spirit inspired "Señora America Arias, with the idea of building a shrine in Havana in honor of the Virgin of Charity to whom many in Cuba cultivate a very special devotion. She knew that the Church formerly consecrated to Our Lady under this title, in the Village of Cobre in the Province of Santiago de Cuba, had fallen into ruin. To achieve her purpose she wrote to the authorities of the republic not officially but as a private person to beg of them to give her some assistance in constructing the new temple. There was no particular motive other than her piety prompting the distinguished lady.

However, certain Protestants, the same, by the way, who talk so freely of the interference of Catholics, of religious liberty and of the spirit of tolerance, presented a protest to the authorities of the state based on article 26 of the Constitution whose spirit, they said, Señora America Arias was about to violate.

I quote the answer of the Secretary of the Government to those meddlesome Protestants. "Answering your letter I have the honor to inform you that since the lady in question has acted solely in a private capacity and has been inspired solely by sentiments of piety, so far from this secretariate being empowered by the article you quote to take action in the circumstances, the very constitutional principle of liberty of worship you invoke prohibits its interference in the matter. Meanwhile this answer will not prevent you from taking any other action which you believe necessary in the case, if you judge that the local authorities have in any manner been negligent in the exercise of their duties."

I may add that the Protestants are not showing any special signs of life in Cuba, if we except certain efforts on the part of their missionaries. The various sects are but little thought of here in Cuba.

S.S.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, NOVEMBER 22, 1913

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1913, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, WALTER DWIGHT;
Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS, POSTPAID:
United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.
CABLE ADDRESS: CATHREVIEW.

The "Candid History" Once More

Strange to say, Joseph McCabe's "Candid History of the Jesuits" continues to be taken seriously by some of the leading reviews. The *Spectator* is the latest periodical we have found passing judgment on the book. The review grants that "the candor of his history is of the kind which exhausts itself in a devoted exposition of the vices, and has no strength left for the virtues, of the object of its attentions," and that he is so intent upon the "dressing up of the Jesuit bogey" that "he has no eyes for the great mass of honest, enduring, and courageous workers whose austere toil built up the gigantic structure of Jesuit power during the first two hundred years of the Society's existence," "he never does justice to the Jesuit work in education," nor to "Jesuit achievement in theology," and "his treatment of the missions suffers from the same partiality." But the *Spectator*, whose literary criticisms are often influenced overmuch by its well-known political predilections, seems to consider Mr. McCabe's indictment of the Society fairly just, and on the whole "accurate enough." "One must not blame him," we are cautioned, "if where evidence is ambiguous, he generally takes sides against the Society." Indeed! Why not? In such cases is not even a "candid" historian bound in justice and charity to suspend judgment?

In the *Spectator's* opinion, when all has been said, the Jesuits' "great and irrefutable condemnation is this—that every enterprise which they attempted has ended in failure," and since "the days of Ignatius, Fabre, Xavier and Bellarmine, there has hardly been one Jesuit of first-class mind." Let us see. Cardinal Bellarmine died in 1621. Nevertheless, Father Sommervogel—we wonder if the *Spectator* ever heard of him—has managed to fill ten large volumes with merely the titles of works written by Jesuits who lived for the most part after "the days of Bellarmine." To name but a few, there is De Lugo,

Petavius, Lessius, Franzelin, Ballerini, Palmieri, Boscovich, Secchi, Bourdaloue, Hunolt, De Ravignan, Segneri, Roothaan, De Smet, Coleridge, Bartoli, Pallavicino, Bayma, and many others whom it is needless to mention, especially those who are still living. On perusing this list, however, the *Spectator's* reviewer would probably protest: "But I do not consider a single one of these men a 'Jesuit' of a first-class mind." So much the worse for the *Spectator's* reviewer.

As for the capital charge that every enterprise the Jesuits "have attempted has ended in failure," to meet that accusation modestly, briefly and effectively is not an easy task. This, however, may be said, Him whose name the Society is privileged to bear, the world has always called a failure. The Church, too, is seemingly vanquished daily in her battle with wickedness and unbelief. Christ reigns, however, and the promise made to Peter will never be broken. Strong in this belief, the Jesuit labors to extend the Kingdom of Christ and to make the Church more widely known and more dearly loved. The Jesuit must strive, according to his Institute, to give no offence to any man, that his ministry be not blamed, but "in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God, by the armor of justice on the right hand and on the left," to seek always and in all things the greater glory of God. If he fails in this, as fail, of course, he often will, it is because he is a man. But if he occasionally succeeds, and history says he has, it is only because Almighty God graciously deigns to use him as His instrument.

Church of England and the Bible

In common with all other Protestant sects, the Church of England set itself up as a champion of the Bible. The Catholic Church, so the fable ran, was the enemy of God's Word: the open Bible was the watchword of the Established Religion. But no lie can stand: only truth endures. And so to-day, were it not for the Catholic Church, the Bible, as the revealed Word of God, would not be far from the dust-bin.

"Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?" the Church of England asks candidates for deaconship. "I do believe them," is the answer; and as to what that answer meant there never was a question until within the last few years. But, not being founded on the Rock, the Church of England has no definite faith, but is a prey to the shifting opinions of its members. The old loyalty to the Bible has vanished; and last year the Dean of Westminster asked the Convocation of Canterbury to sanction the proposal of the Committee for the revision of the prayer-book, that the question should be changed into: "Do you unfeignedly believe that the Canonical Scriptures contain all things necessary to eternal salvation through faith in Jesus Christ?" This would have thrown overboard in-

spiration, it would have left very vague the question, what things are necessary to salvation, but would, on the other hand, have restricted them very considerably. Convocation laid the proposal on the table by a vote of 40 to 30, which shows that the ideas contained in the proposal have a strong hold in the Establishment.

Now the theological faculties of Oxford and Cambridge have taken the matter up. The Church of England hates outspoken definitions and loves compromises. The Cambridge theologians have proposed to the Archbishop of Canterbury that the question should run: "Do you believe in the Holy Scriptures as given by inspiration of God?" This has the advantage of retaining the idea of inspiration, but it leaves to the young men who answer it the right to settle each for himself what inspiration is, and how much of the Scriptures are affected by it. The theologians say as much in urging that, so couched, the question leaves the ministers free to avail themselves of the precious fruits of modern criticism. They add, as a practical reason for the change, that it will allow men, who otherwise would feel themselves excluded, to enter the ministry and be profitable workers in it. The Oxford theologians state that they agree substantially with their Cambridge brethren.

Sound doctrine, then, is to be no longer necessary in a minister of the English Church. If he be a good worker, organizer, etc., he will be profitable. What an absurdity to claim that such a body has anything in common with the Catholic Church;

"Mount Carmelite Nuns"

In the *Survey* for November there is a story by Margaret E. Rich, entitled "Holy Water," which the Catholic readers of that periodical cannot but find very offensive. The tale is about "Ellie," a young Irish woman whom her husband treats so cruelly that she is advised by a neighbor to get "some Holy Water from the Nuns of Mt. Carmel," for "that always sets everything right." When Ellie found the convent after a long search (the marvel is that she found it at all!) she was richly rewarded by being allowed to look up "into the face of the Mount Carmelite nun," who came presumably to the door. Real Carmelite nuns, of course, do not come to the door, and no mere visitor sees their faces, but the *Survey's* "Mount Carmelite Nuns" belong apparently to a new Order unknown as yet to Catholics, or to anyone else. For "Mount Carmelite Nuns" apparently support themselves by practising simony. The *Survey's* contributor says as much when she tells us Ellie's request for some of the precious "Holy Water" that "would set all right," was answered by the "Mount Carmelite Nun's" inquiry: "Have you money to buy it with?" "Ellie shook her head—she dared not trust herself to speak. She ought to have known, she thought bitterly, that here one gets nothing without money." However, the thrifty "Mount

Carmelite Nun" softened a little, took an empty "whisky bottle" Ellie was clutching, half-filled it with Holy Water and gave it back with the pious prayer: "May the Blessed Virgin bring you your desire!" On her way home, we are told, Ellie was run down by a vehicle and killed, so "the Holy Water had set things right" after all.

There is no need of our dwelling longer on the offensive absurdities of the *Survey's* story. We will merely offer the editor a little friendly advice. It is this: Don't accept a contribution touching on Catholic life or practices without first giving the manuscript to some competent person to look over. Otherwise, Catholics who would enjoy reading articles like that on "Industrial Paganism in the Black Hills," which appears in the same issue of the *Survey* in which "Holy Water" is printed, will bravely deny themselves the pleasure of reading the one, in order to avoid the insult to their religion contained in the other. Otherwise, too, lovers of accuracy will laugh immoderately at the editor who allows his contributors to write in all seriousness about "Mount Carmelite Nuns," who display "kindly faces" at the door and dispense for a consideration "Holy Water" that "sets everything right."

The "Veiling" of Statues

Mr. Augustine Birrell wittily remarked not long ago in a speech he made at the unveiling of a statue, that the time may soon come when an orator, instead of unveiling statues, would be busily employed in *veiling* them. On such occasions it would be his duty to prove to the people that the bronze or marble image of this public man or that had been set up too hastily, and without weighing adequately, owing to the influence of grief or enthusiasm, the true merits of the statue's subject. While a dirge, perhaps, was played the orator would then let fall, with the people's consent, a veil that would screen the offending image from public view, and his chastened and enlightened hearers would thoughtfully retire to their homes.

There is a deal of wisdom in Mr. Birrell's clever suggestion. In New York, Washington, and many other American cities, there are numerous statues that a keen and eloquent orator should thus persuade his auditors to have covered. What had Jacob Leisler, for example, ever done that he should deserve to be immortalized by the citizens of New Rochelle? If the idea underlying the veiling speech should be widened a little in its scope, the countless statues in our parks and squares that flagrantly violate the canons of true art, would also have to retire from view. Who can behold without emotion of a certain kind, for instance, the image of Fitz-Greene Halleck, that stands in Central Park, New York? Then, too, there is another class of statues, happily not so very numerous as yet in this country, that might well wear a thick veil for another excellent reason. Really, Mr. Bir-

well's suggestion is an admirable one, and should be pondered well by American Park Commissioners and Art Leaguers.

Cardinal Merry del Val's Letter to Lord Rothschild

Now that Beiliss has been acquitted, and the world is settling down again to its ordinary work, we may be allowed to say a word on how the Holy See was exploited in his defence.

Lord Rothschild wrote to the Cardinal Secretary of State, enclosing a copy of the letter of Innocent IV to the bishops of Germany and France, and another of a report made by Ganganelli, afterwards Clement XIV, while a consultor of the Holy Office. He commented at length on these two documents cleverly enough to draw an expression of opinion from the Cardinal. Cardinal Merry del Val, confining himself to Lord Rothschild's formal request, assured him that his copies were substantially correct, commenting neither on them nor on Lord Rothschild's interpretation of them.

Nevertheless, the daily press told us that the Cardinal had written to Lord Rothschild, denouncing as baseless the assertion that Innocent IV had not only not condemned trials for ritual murder, but had approved them, and informing him that other Popes had also condemned them.

This is not to treat the Holy See with the respect it deserves. We are not altogether surprised at such insincerity, when we remember that on a similar occasion in 1883, a letter said to have been written by Cardinal Jacobini, Secretary of State at the time, in which he was made to say that from his intimate acquaintance with the Talmud, he was convinced that the charge of ritual murder had no foundation, was circulated in the press. The letter never was written.

The present so-called Republican Government of Portugal is becoming alarmed at the growth of emigration. It is well known that the best of the Portuguese are coming to the New England coast, where they have a freedom and an opportunity to earn their livelihood and remain in their Faith, which they do not have in Portugal. These figures, taken from a Portuguese journal, give some idea of the serious side of the situation:

In 1900 the population of Portugal increased by 55,000, while the emigration was only 20,000.

In 1911 the population increased 100,000, and the emigration rose to 75,000.

In 1912 the increase in population was less, while emigration increased to 89,000.

For the present year (1913) the number of Portuguese emigrants is expected to reach 100,000.

It is said that agriculture is becoming paralyzed, whilst material for army service has been reduced at least ten per cent. It is the strong, healthy and able-bodied person

who leaves the Republic to try his fortune abroad, whilst the weak, incapable and helpless are left behind to form the citizenship of the Republic.

The following is from the London *Guardian*:

"We hear a great deal about conversions from the Anglican to the Roman Church, but the number and significance of conversions to the Anglican Communion from Rome, of which we hear practically nothing, is, nevertheless, very substantial. In America there is continuous progress in this direction. The Bishop of New York recently received Father Milletello and the Rev. Thomas Walsh, a prominent member of the Paulist Order."

"Recently" means "about two years ago." This is hardly "continuous progress." But Anglican notions of continuity have always been peculiar. We could say a good deal on the "Significance of the conversions from Rome." But this is too well understood to make it worth while.

LITERATURE

Shakspeare as a Playwright. By BRANDEP MATTHEWS. New York: Charles Scribner's Sons. \$3.00.

It is a difficult task to make teachers of literature teach literature. The professor of Latin will dilate in Cæsar upon geography and tactics, not upon the art of history; in Horace upon mythology, not poetry; in Cicero upon Roman history, Roman law and the ground-plans of the Roman forum, not oratory. The latest handbook to Latin studies, Sandys' "Companion to Latin Studies," will help you to build a Roman road or erect a Roman mint, but has no distinct treatise on Roman eloquence, an art which Rome brought to perfection, which it taught all succeeding generations and by which it has made a lasting impression on the world. Shakespeare was going the way of Homer and Dante, growing into an index for encyclopedic information, and a dictionary of antiquities. Teachers were making of him, as of all literature, instead of a work of art, rather a pigeon-holed casement to file a thousand sciences. They forgot that the birds of Shakespeare or the law of Shakespeare or the botany or entomology of Shakespeare will be interesting only to one who is already an enthusiast for Shakespeare, but that such infinitesimal specializations will not awaken for the first time enthusiasm in a new-comer. Professor Matthews rightly states that Shakespeare has been much studied in every other way but little studied in the only way he ought to be studied. Shakespeare wrote plays and, as a playwright, he has been least studied.

Professor Matthews has taken the incoming tide at its flood. His book would not have been written a few years ago. Shakespeare's character had been discussed in many books; Shakespeare's poetry had been studied from every angle by every essayist of note in the English language; Shakespeare's grammar, language, life, religion, antiquities, had been investigated and tabulated in hundreds of dissertations, but Shakespeare's works as plays were treated of but rarely.

Professor Matthews avoids some abuses of the artistic study of literature. He has not catalogued a number of vague, subjective impressions or given us a gush of inverte-

brate ecstasy. He has a body of principles, in large part due to Aristotle, and that keeps him from amorphous enthusiasm. Again Professor Matthews is not mastered by a theory, although he is very, very diligent in exemplifying one or two principles. Neither does he fall into the excesses of Professor Moulton, whose excellent criticism is hampered by a too ready generalization and by an excess of technical terminology. Incautious readers will rashly presume that they are supposed to believe Shakespeare had all this scientific technique before his mind, and they will spurn the solid facts of judicious study because set forth in newly-invented terms. Professor Matthews has avoided this snare. His language is not overtechnical, and he is not dogmatic in asserting his conclusions.

The original contribution which Professor Matthews makes to Shakespearian criticism is found in his insistence upon the practical side of Shakespeare's genius. Others have shown how Shakespeare borrows and transforms his materials. Others again have traced his development in language, meter and dramatic art. All this Professor Matthews does supremely well. But no one else has shown so fully or so satisfactorily as he how Shakespeare met two conditions which confronted him as a practical manager. He had a stock company fitted for certain parts; he had an audience which liked certain kinds of plays. His plays were composed for his own actors and to satisfy his audiences. Perhaps Professor Matthews may stretch these pet principles of his too far, but he is modest and guarded in his statements and makes out a good case, pointing out in every play the influence of actor and audience on Shakespeare's art. Every reader can be thankful that these practical considerations which made Shakespeare prosperous as a business man kept his critic's feet on the ground and his critic's head out of the clouds.

Teachers of literature who wish to treat literature as literature, and not as a peg upon which to hang a varied assortment of historical, biographical, geological or archaeological facts will be glad to read Professor Matthew's work. They would be especially pleased if the main features of dramatic art had been indexed for rapid consultation, but they will find that the chronological order of the plays is followed for the most part, and they will not be disturbed by the little confusion which results from the abandonment of that order in some of the closing chapters. Teachers will especially rejoice in "Shakspeare as a Playwright" because its effect will be to induce readers to take up Shakespeare's plays. Professor Matthews inspires enthusiasm, yet he is discriminating in his brief but satisfactory appreciations of the plays as plays. The worst plays of Shakespeare from a moral standpoint are fortunately shown to be the worst from an artistic standpoint as well. What Professor Matthews says of Shakespeare may be said of himself: "He is steadily sane, rarely bitter and never desperately misanthropic." Arnold's phrase about Sophocles merits a well-earned vacation from quotation, but we may use it once more in a new application concerning Professor Matthew's criticism. He sees Shakespeare "steadily" and sees him "whole," as all art should be seen. It must be appreciated in detail but only in order to be grasped as a whole. Therefore, for a disregard of pretentious scholarship, for steering safely between sublimated sentimentality and pedantic technicality, for a saving sense of humor and a pertinent actuality of expression, for a discriminating admiration which is not too blasé or shamefaced to be enthusiastic, or too conventionalized to detect and point out defects, for a very interesting and helpful work, we beg leave to give our heartiest thanks to Professor Brander Matthews. May his tribe increase!

F. P. DONNELLY, S.J.

Three-Quarters of a Century (1807 to 1882). A Retrospect Written from Documents and Memory (1877-1882). By the late Rev. AUGUSTUS J. THÉBAUD, S.J. Edited by CHARLES G. HERBERMANN, LL.D. Vol. II. Italy. New York: The United States Catholic Historical Society.

This publication completes the set of three volumes in which the United States Catholic Historical Society gives us the very interesting record which the venerable Father Thébaud has left of his experiences from 1807 to 1882 in France, Italy and the United States. He went to Rome in 1835 to enter the Society of Jesus and his reminiscences of his stay of two years there fill the pages of the present volume. He deals with men, events, social and political conditions in the same vigorous snappy style that made the two other volumes so entertaining and at the same time so valuable, because of the unusual pictures of the era which they place before the reader. Italy at that time was beginning to feel the influence of the forces of irreligion and materialism the sad results of which are so apparent in the present day. Father Thébaud clearly foresaw and foretold the consequences of those social, religious and political upheavals. His journeys to Florence, Leghorn and Rome give us glimpses both of the city and country life of those times. He visited the Sacro Speco of the famous Monastery of St. Benedict at Subiaco, and incidentally sketches for us the personality of the great Dom Guéranger and his work in restoring the Benedictine establishments in France. Other notable personages who figure in the story are Napoleon's uncle Cardinal Fesch, Lacordaire, Cardinal Patrizi and his brother the Jesuit, Fathers Bresciani, Zuliani, Soderini, de Vico, Perrone and the Father General Roothaan. The life of the Novices at St. Andrew's Novitiate, and the classes at the lectures at the great Roman college are set before us in the same vivid fashion in which Father Thébaud describes all the incidents of his journey. He was a remarkably keen and careful observer of everything that passed before him. Much of the pleasure and value of the volume is due to the careful editing of its contents by Dr. Herbermann, who, as he states, took from the MS. diary "only Father Thébaud's personal impressions and recollections, omitting various lengthy chapters on Art and Literature mostly based on reading." A fine portrait of Dom Guéranger and several other appropriate illustrations enhance the interest of the text.

Soteriology. A Dogmatic Treatise on the Redemption. By the Reverend JOSEPH POHLE, Ph.D., D.D. Translated from the Fifth German Edition with Added References by ARTHUR PREUSS. St. Louis: B. Herder. \$1.00.

Each volume of the Pohle-Preuss series of dogmatic text-books is a valuable contribution to Catholic theology in the vernacular. The present is the fifth volume of a series which offers an admirable opportunity to form or renew an acquaintance with the whole field of theology.

The principal points treated in this volume are: The work of the Redemption, its nature and possibility; Christ's vicarious atonement, death and resurrection; Christ as Priest, Prophet and King. The more important questions are dwelt upon at some length, as for example, that Christ died for all men without exception, that His death was a true sacrifice, etc. In the interesting question, "Would the Son of God have appeared in the flesh if Adam had not sinned?" the author sets forth the two opposite opinions with their arguments and does it well. While this question will never be solved in this world, yet its discussion has not been without fruit, for it has thrown much light on other points of doctrine. Readers would have liked the author's own valuable opinion on this question. He is too modest. The last few pages of

this volume, where it is shown that Christ's Kingship is spiritual and that His Church is not a political power, should furnish soothing reading to those who are worrying about what may happen when Catholics are elected to high offices. The translation of "Soteriology" has been excellently done.

P. R. C.

The Holy Father has deigned to direct the following letter to Father Chiaudano, S.J., new director of the *Civiltà Cattolica*:

"It cannot be unknown how highly We and Our Predecessors have esteemed the *Civiltà Cattolica*, a truly learned work compiled by chosen members of the Society of Jesus and most useful to the Church. Recently when the sixtieth anniversary of this periodical was being celebrated We wrote to congratulate them on having bravely continued to maintain their proposal of illustrating, according to the occasion, Catholic institutions and doctrines, and defending them against the outburst of error with complete devotion and religious obedience to the Vicar of Jesus Christ. These praises for the same reasons We now renew with pleasure.

"Such is the esteem that We justly have of your learning, piety, and wisdom that We consider you most worthy to preside over so illustrious a College of writers, and, therefore, We rejoice at seeing you made their Superior, and We do not doubt but that you will correspond fully with Our expectations. These writers will continue under your guidance to faithfully defend, as they have done so far, the cause of the Church and the Roman Pontiff, and preserving their obedience to the prescriptions of the Pope in the midst of so great and general a relaxation of faith and morals they will always so act that in this their periodical all sincere and thoroughly Catholic writers of journals will have an example, help and encouragement."

The Holy Father closed by imparting the Apostolic Benediction to Father Chiaudano and the other writers of the *Civiltà Cattolica*.

The latest number of this important review has the following remarks on Our Holy Father's letter:—

"To mention all the feelings that the paternal voice of the Pope awakens in the hearts of us, his children, is not a matter to attempt here. . . . He is the Father and at the same time the Sovereign, the most august, the master of souls, the supreme leader and head of the family of God, Who deigns to comfort a humble band of children, a little group of soldiers who are working for His cause, the cause of God and His Church.

"This voice is for us sacred. It is the sweetest comfort, the most powerful incentive, the prize most sought for here below amongst the strifes and pains of our fatiguing ministry.

"To the Father and Sovereign, Master and Leader, we dare then to renew, with the most profound reverence, our humble thanks, and with them our desire that the praises attributed to us be a stimulus in the holy battle for the glory of God, His Church, and His Vicar on earth."

Among the children's books we have lately received is Stella G. S. Perry's "When Mother Lets us Act." (Moffat, Yard & Co., 75 cents.) The author gives children who would like to take part in home or school theatricals of every description, such a quantity of valuable information and council that parents and teachers will be glad to know of this book. From Benziger Bros. come two "Juveniles," "The Children of the Log Cabin," by Henriette Eugénie Delamare, and "The Little Marshals at the Lake," by Mary F. Nixon-Roulet. The first tells of the adventures some Catholic children had in the Rocky Mountains and the second how an equally Catholic group of boys and girls enjoyed a summer by a Wisconsin lake. (85 cents each).—"The Railroad Book" tells what Bob and Betty saw from their home near the track.

E. Boyd Smith tells the story and furnishes the pictures, many of which are in colors. This latter fact, no doubt, explains why the book costs \$1.50. (Houghton, Mifflin & Co.)

In "Franciscan Tertiaries" Father William, O.S.F.C., has provided the secular followers of the *Poverello* with a volume of readings designed to meet their spiritual needs. "Tertiaries and Dress," "Tertiaries and Amusements," "Tertiaries at Home," "Tertiaries, Books and Papers," titles selected from the forty-four chapters in the book, indicate how practical the volume is. The Archbishop of Simla contributes the introduction. (Benziger Bros., \$1.10).

The Rev. Henry C. Schuyler, S.T.L., author of a popular series of devotional books on the virtues of Christ, has now written "A Divine Friend," which Peter Reilly of Philadelphia publishes in a library edition with attractive pictures in color. (\$1.00). After an introduction in which he examines the nature of friendship and dwells on the advantages of having Our Lord as a friend, Father Schuyler devotes seven chapters to showing the character of the Saviour's friendship for St. John the Baptist, Nicodemus, Judas, St. Peter, Lazarus, Martha, Mary Magdalen, and St. John the Evangelist. The reader's attention is called from time to time to the lessons to be drawn from the life of each of these privileged friends of God, and the beauty of Our Lord's love for them is well brought out. In the copy of this book that we received, the binder has put the last eight pages in twice.

Here are four books from Benziger Bros. for youthful Catholic readers: "By the Blue River" is the title of a story I. Clarke has written about an English woman and her little son who go to live in Algeria. The boy is addicted to having ecstasies, is revered as a Marabout by the Arabs, is kidnapped and tortured. He bravely refuses, however, to renounce his faith, is rescued from his captors and subsequently becomes a Carthusian, while his widowed mother finds a new husband. There are good descriptions in the story of life in French Africa. The book would gain by compression. (\$1.35).—"In Quest of the Golden Chest," by George Barton, is a seafaring tale of adventure that will delight the twelve-year-old boy. Paul of course succeeds in securing possession of his dead father's treasures finally, but not till the twenty-seventh and last chapter. (\$1.50).—"Vira Riccardi-Cubitt's "Pearl of Great Price," is a conventional tale of the Elizabethan persecutions, a theme that is being overworked of late by Catholic novelists. (45 cents).—"Dame Clare's Story Telling" consists of ten pious tales which a fifteenth century Benedictine nun is supposed to be telling a group of little *alumnae*. Children will probably think the archaic style rather tiresome. When they read, for instance, "her brother eke," they will wonder why the last word is not spelled with a capital. (80 cents).

Admirers of John Boyle O'Reilly will be glad to hear that a volume of "Selected Poems" has been made from his works by a capable editor. Is it the poet's daughter? It was a keen pleasure for the reviewer to read again old favorites like "In Bohemia," "The Cry of the Dreamer," "The Useless Ones," "Wendell Phillips," "The Exile of the Gael" and many another musical lyric that the gifted author left us. P. J. Kenedy & Sons, the publishers are to be congratulated on the attractive appearance of the volume. It will make an excellent Christmas gift. (\$1.25).

F. Pustet has out an "Epitome e Vespérali Romano" which contains all the Gregorian music of their larger *Vesperale*, but omits the commemorations of the minor feasts. The size of the volume is reduced thereby about one-half, but the printing and binding are of the same excellent character as in the larger edition.—The same firm publishes "A Vision," a romantic operetta

in five acts, the words by Rev. Andrew Klarmann, the music by Chas. A. O. Karz. The events described are supposed to have occurred about 1100, during the reign of Henry IV of Germany. While the play is written in blank verse, the story is unfolded with dignity. Let us hope the stage carpenter can manage the frequent apparitions of the "Vision." The music is sincere and carefully worked out, but the lyrics of the play are lacking in spontaneity both as to words and music. From Pustet too, comes a primer of orchestration in German by Franz Höfer which contains a synopsis of lectures given by the author on the orchestra and its application to church music. With the primer is published a booklet of excerpts, principally from Masses, to illustrate the text.—A new "Vesper Psalter" (modern notation) of the psalm-tones according to the Vatican Version is issued from the press of J. Fischer & Bro. The psalter is edited by Emile Dethier, father of Gaston and Edward Dethier.—From the same firm we received a very excellent and effective Mass for three male voices "In Onore de Santa Agata," composed by Rev. P. Branchina. Director of the *Schola Cantorum*, Syracuse, Italy.—Thos. Anderson of Hamilton, Ontario, has issued a simple and devotional setting of the *OSalutaris*, by Rev. P. J. Donovan.

"The Odyssey," "The Divine Comedy," "Faust," "The Arabian Nights," "Don Quixote," "Pilgrim's Progress" and "The Book of Job" are seven of "The Greatest Books in the World," (Houghton, Mifflin Co., \$1.25) which Laura Spencer Portor has selected as subjects for a volume of interpretive studies. The masterpieces chosen, the author tells us "are books concerning whose greatness there is no dispute": A rash statement that, particularly as we are not informed what the criterion of "greatness" is. Are "Faust" and "The Arabian Nights," for instance, "great" for reasons as strong as those that make "The Divine Comedy" and "The Book of Job" deserve that epithet? And does not "Pilgrim's Progress" owe its "greatness" less to its literary value than to the venerable Protestant tradition? Good summaries are given of the contents and character of the seven books discussed, and there are also valuable counsels on reading. But the author's dogmatic way of expressing her opinions is not always justified and betrays the schoolma'am. In writing about Dante, she has an irritating way, not uncommon in writers of her kind, of loftily assuming that the religious tenets held by most Europeans of the thirteenth century are now obsolete among educated people, whereas the Catholic Church is of course teaching doctrine to-day that is essentially the same as that she taught 600 or 1,600 years ago, and her most gifted children must profess it now as whole-heartedly as do her humblest.

Some of the *Spectator's* correspondents have been supplying the readers of that review with amusing examples of palindromes and aphaereses. The following sentences, for instance, whether read forward or backward, have the same meaning: "Able was I ere I saw Elba." "Snug and raw was I ere I saw war and guns." "Egad, a base tone denotes a bad age." "Do good's deeds live never even? Evil's deeds do, O God." And the Latin, *Subi dura a rudibus*. ("Undergo hard knocks at quarterstaff"). One correspondent found in an old book this clever amplification of Sir John Phillips' aphaeresis, *Amore, more, ore re*:

"Ques: Wherein doth principally consist y^e love of God?

Ans: In one word God is to be worshipped: viz, Amore:

Amore summo:	with all y ^e love
More vero:	wth y ^e right manner
Ore fideli:	wth faithful mouth
Re omni:	wth all affection."

The *Spectator* uses the following strong language in a review of A. C. P. Haggard's "Louis XI and Charles the Bold," a recent "historical work," which seems to be a fair specimen of the

worthless or salacious trash so common now, masquerading as history:

"Thankless as is the part of Canute rebuking the waves, it is time to raise a protest, however vain, against the endless multiplication to-day of memoirs and semi-scamulous studies of notorious periods which show the appalling measure of our literary decline. If there is any way of debauching the intellect more profoundly and more infallibly than by the reading of inferior novels; this host of third-rate histories supplies it. The centrifugal triviality of their inexhaustible anecdotes ends by rendering all concentration impossible, since breadth, perspective and judgment are sacrificed without a qualm to the flickering animation of rag-time and the cinema. What makes the mischief really serious is the self-righteous satisfaction engendered in the votaries of this particular form of reading, who beguile themselves with the illusion that it represents a meritorious intellectual exercise, in contrast to the doubtful relaxation of the novel, which as a rule they 'don't read.' So long as this unwarranted nimbus is cast about these gilded dustbins of history—for their price is as pompous as their pretensions—so long may we despair of producing a vigorous contemporary literature."

Once upon a time there was a godly druggist who displayed this sign in his window: "Please do not ask me what any old patent medicine is worth. for you embarrass me, as my honest answer must be that it is worthless." Samuel Hopkins Adams, the author of "The Health Master," (Houghton, Mifflin Co., \$1.35) is of the same opinion. He inveighs against nostrums of all kinds, denouncing by name some of the most widely advertised. He is equally earnest about the peril that lies in such germ disseminators as common cups, towels, etc., and has great faith in fresh air and exercise as the best promoters of health. He would have us employ our doctors on the "Chinese plan": that is, pay them just as long as they keep us well. The moment we fall ill their salary ceases. This is a clever plan, no question. But we are informed by a Catholic prelate who passed many years in China, that it is a practice altogether unknown in the Celestial Empire, or rather, Republic. No four-year-old could understand a person who talked as the Health Master talks to little Bettikins. We regret to find Mr. Adams a victim of the "sex hygiene" delusion, for he favors the introduction into schools of lectures on that subject and seems to think "publicity" the panacea for all immorality.

Encouraged by the favor with which their "Child's Rule of Life" was received, Mgr. Robert Hugh Benson and Mr. Gabriel Pippet have now prepared the text and illustrations for "Old Testament Rhymes." On two dozen big pages around the edges of which kings and prophets trail in red, are jingling verses and spirited pictures that the little ones are sure to enjoy. Familiar scenes from the history of the Chosen People inspire Mr. Pippet's pencil and here is a specimen of Mgr. Benson's rhyming.

"Well all the rest, I think, you know.
But first read, if you please,
The tale of Israel's later woe.
And how Rome came, so long ago,
And how they fought both high and low
(It's all in Maccabees.)
Until at last when years were gone
A Greater came than Solomon,
For he who came was God's own son;
And well you know what he has done
To save us all from Babylon—
That is, our miseries."

With the multiplication nowadays of books like these Santa

Claus should not be at a loss about what to bring tiny Catholic children. Longmans, Green & Co. Paper covers 40 cents, Cloth, 75 cents.

BOOKS RECEIVED

Longmans, Green & Co., New York:

Vincent De Paul, Priest and Philanthropist 1576-1660. By E. K. Sanders. \$4.00; Life of the Viscountess de Baonault D'Houet, Foundress of the Society of the Faithful Companions of Jesus. By the Rev. Father Stanislaus, F.M., Capuchin of the Province of Paris. Translated from the French by One of Her Daughters. With Preface by His Eminence Cardinal Bourne and by the Rt. Rev. Abbot Gasquet. \$2.50; The Church of Rome in the First Century. By George Edmundson, M.A. \$2.50.

Oxford University Press, New York:

Church and State in the Middle Ages. The Ford Lectures Delivered at Oxford in 1905. By A. L. Smith. \$2.50.

Houghton, Mifflin Co., Boston:

Our Common Road. By Agnes Edwards. \$1.00; The Irish Twins. By Lucy Fitch Perkins. \$1.00; Hawthorn and His Publisher. By Caroline Ticknor. \$3.00. Three Lords of Destiny. By Samuel McChord Crothers. \$1.00.

Benziger Bros., New York:

By The Blue River. By I. Clarke. \$1.35; Meditations Without Method, Considerations Concerning the Character and Teaching of Christ. Arranged as an Informal Three Days' Retreat. By Walter Diver Strappini, S.J.; The Chief Sufferings of Life and Their Remedies. By Abbé Duhaute. Translated by A. M. Buchanan, M.A.; The Holy Child Seen by His Saints. By Margaret M. Kennedy, with Illustrations by Lindsay Symington.

B. Herder, St. Louis:

Spiritualism Unveiled. By D. I. Lanslots, O.S.B. 75 cents; Mrs. Fairlie's Granddaughters. By Frances Noble. 75 cents; Memoirs of Baron Hyde de Neuville, Outlaw, Exile, Ambassador. Translated and Abridged by Frances Jackson. 2 Volumes. \$6.00.

P. J. Kenedy & Sons, New York:

The Convert's Rosary. By Alice Gardiner. 45 cents.

U. S. Catholic Historical Society, New York:

Three-Quarters of a Century (1807-1882); A Retrospect Written from Documents and Memory. By Rev. Augustus J. Thébaud, S.J. Edited by Charles G. Herbermann, LL.D. Volume II, Italy.

Catholic Educational Society, Columbus, Ohio:

Report of the Proceedings and Addresses of the Tenth Annual Meeting, New Orleans, La., June 30, July 1, 2, 3, 1913.

German Publications:

B. Herder, St. Louis:

Das Neue im Brevier und in der heiligen Messe. Von Joh. Bapt. Müller, S.J. 10 cents.

M. Gladbach, Volksvereins-Verlag:

Die Konfession der sozialdemokratischen Wählerschaft 1907. Von Dr. Alois Klöcker. 3 M.; Der Kampf um das Glück im modernen Wirtschaftsleben. Von Berthold Missiaen, O.M., Cap. Autorisierte Bearbeitung aus dem Französischen von J. Keppl. 1.35 M.; Kino und Bühne. Von Willy Rath. 1 M.; Grundsätze der Volksbildung. Von Dr. Alois Wurm. 1.20 M.

French Publications:

P. Téqui, Paris:

Méditations sur le Mystère de L'Agonie de N.-S. Jésus Christ. Par N. Laux. 1 fr.; Armelle Nicolas, dite la Bonne Armelle, Servante des Hommes et Amante du Christ. Par le Vicomte Hippolyte Le Gouvello. 3 fr. 50; L'Esclave des Nègres, Saint Pierre Claver de la Compagnie de Jésus. Par Jean Charruau. 2 ff.

Gabriel Beauchesne, Paris:

Les Livres Qui S'Imposent, Vie Chrétienne, Vie Sociale, Vie Civique. Sixième Edition. Par Frédéric Duval. 6 fr.

E. P. Dutton & Co., New York:

Madonna Calendar: The Pearl Blotting Book Calendar; Fra Angelico Calendar; Madonna and Child Calendar.

THE DRAMA

Denatured Dramatists

A certain objectionable demoiselle of the footlights insists that her peculiar style of dancing, though generally condemned as immoral, is, on the contrary, very modest, the reason being that it is "acrobatic." "The same twists and turns occur in it," she says, "as acrobats use in their tricks; certainly the same as done by hundreds of other dancers. If I do them with more brio than most, it is because I am enjoying the fun of it as well as the audience."

Terpsichore would doubtless frown on such a definition of her art, but this festive nymph who "enjoys the fun of it" has taken the cue for her aberrations from present-day conditions. Thus it is announced in the daily press that "there is a rush on the part of the moving picture manufacturers to get out the first 'vice' play on the films, and the moving pic-

ture theatres will soon be overrun with the style of play much in vogue in the legitimate theatres this season.

"Next week, at the West Side Y. M. C. A., members are to get the first view of the three-reel drama called 'A Victim of Sex Sin,' which, it is said, will point out in a startling manner the physical and mental decay of some men and women. This picture was taken abroad and won the first prize in the Hygienic Exposition in Rome last year, but the promoters never thought of letting it become public until there was a 'demand' for that type of entertainment this season."

Here we have a body of professedly Christian men to whom millions are being continually given by the benevolent public to keep them out of temptation, and for whom friends in New York are at present intent on securing a clear \$4,000,000 for a suddenly manifested need, now "demanding" for their "entertainment" what their elders would consider a very positive violation of the Sixth, or as they would figure it, the Seventh Commandment.

Surely the "times are changing and we are changing in them." Nor are Americans singular in this respect. Similar ethical contortionists are exhibiting themselves in England. Thus when Doctor Ingram, the Bishop of London, proclaimed himself as "the champion of all Christian people of the metropolis to lead a campaign for a purer moral standard in music halls and theatres," G. Bernard Shaw, the apostle of the abnormal, rises in his wrath to resent the suggestion "that gratification of sexual emotions is one of the main uses to which the theatre is put. If the taste for voluptuous entertainment is sometimes morbid, the taste for religious edification is open to precisely the same objection. If I had a neurotic daughter I would much rather risk taking her to the Palace than to a revival meeting. Nobody has yet counted the number of homes and characters wrecked by intemperance in religious emotion."

To this fulmination His Lordship replies:

"This man of the world contends that no absolute standard of purity exists and that there is no such thing as positive morality. If that is so we are going back to a standard not only below that of Plato and Aristotle but below that of many savage tribes."

On the side of Dr. Ingram is the Bishop of Kensington, who complains that whenever he tried to fight impurity he found he was up against the dead wall of men's apathy, as there is a double standard of morality in England, a very high one for women and a low one for men. Parodying Longfellow's Psalm of Life, he asked if it was always going to be true that

In the world's great field of battle,
In the bivouac of life,
You will find the Christian soldier
Represented by his wife.

Nor is it only in the matter of evident morality that the canons are upset. The common mind no longer discriminates between vulgarity and refinement. Thus while Sir J. Forbes-Robertson declares that "the English stage was never in a better state," Henry Arthur Jones insists that the drama in England is really in a despicable plight, and is a national disgrace. "I am not an alarmist," he says in a letter to his friend; "I am not a pessimist, and I gladly allow that thoughtful drama and comedy is being written for the English stage. And I believe it will ultimately prevail with the great public when they are sufficiently instructed and when it gains vogue and prestige."

"But for the present this better, more thoughtful work is disregarded or misunderstood by the great body of playgoers. It is trampled under foot in a blind rush for senseless amusement. A night or two after reading your valedictory out-

burst of optimism I saw a packed theatre rocking with laughter at antics that were below the level of harmless nonsense, and scarcely above the level of imbecility."

An eminent American critic describes the present-day theatre as "a playhouse from which reason has fled and in which sensuality and silliness hold sway." Still another declares that the average modern theatre "is reduced to the level of a sort of glorified brothel, swindling and insulting and defrauding the public by the absurd cavortings of shameless creatures, and the studied deceit and deliberate misrepresentation of the managers. There is no longer any protection for theatregoers in the character of the theatre they patronize, nor in the reputation of the local manager. The present booking system has made our leading theatres dumping places for anything and everything and turned the local manager into a mere janitor. An actor of the character of Otis Skinner or E. H. Sothern may be booked between an idiotic 'sex' play by a second-hand buffoon and a filthy musical comedy. There is scarcely a 'first-class' theatre, so-called, in the whole United States, to which an intelligent person may go in confidence week after week. Within a month after he sees the best that our stage has to offer he is practically certain to be disgusted by some witless nastiness, or driven out of the house by childish playwriting and barnstorming acting."

Unhappily Catholics cannot be too vociferous in denouncing this condition of intellectual, aesthetic and moral anarchy. They themselves are somewhat smirched, for it is not an uncommon thing to see parish societies present very vulgar plays, and when the purpose is ultra-parochial, personalities are sometimes advertized as attractions whose names are associated with the most objectionable theatrical displays, while performances which make the scoffer smile are organized for charitable purposes and even for the furtherance of piety. The alleged necessity of money seems to have dulled the sense of propriety and distorted the appreciation even of fundamentals.

The much heralded vice play of Roland B. Molineux is another example of the art of the destroyer. It is entitled "The Man Inside," which does not mean the man inside the room, or inside the cell, or inside the den, but inside the man, which is a fine example of physiological or psychological acrobatics. The press tells us that "the play itself has all the absurdities and sentimentalities necessary to popular success. It has its thrills and its sermons. There is, besides, a riot of crime and thieves argot, during the first seven-eighths of the drama, there is reformation all around at the end and one hardened criminal goes to prison with a halo of righteousness and a smile of satisfaction in a sense of duty well performed that could not have been excelled in the case of a Christian martyr marching contentedly into the arena."

"The first act is an opium den in Chinatown. Wonderfully realistic scene revealed on the stage to an audience sitting in inky darkness. Victims of the habit gathered about on the berths built alongside the walls. Chinese proprietor and assistants grunting assent and complaint, peering cautiously through the peephole in the double door and bullying their compatriots smoking in another compartment. Hop pipes passed about. Women rave in their delirium to be hushed up by their neighbors. Thieves, young and old, plan their labors uptown. One unidentified young man suspected by the regulars."

We spare our readers the rest. The play is summed up as follows: "It was a powerful doctrine and it imparted to the closing minutes of an altogether shameless crook play the moist piety of an experience meeting in a Salvation Army barracks."

The playwright was too modest to appear.

The only refreshing and wholesome play of this week was

Canon Hannay's "General John Regan." The complaint of an English correspondent and subsequently of the *Tablet* about the travesty of the Irish priest as it was staged in London has in the presentation of the little comedy in New York, no foundation. The story is about a grand monument to be erected in Ballymoy, the birth place of "General Regan" who was never born at all, anywhere. The play is full of good clean fun which no one can find fault with. Incidentally it is an excellent satire on many of the fictions of history which at times make men great, who have no claim whatever to distinction. It recalls, though the Canon probably never heard of it, what came near happening in a bigger place than Ballymoy. The Commissioners of the St. Louis Exposition had resolved to erect a statue in honor of "Father Laclède, S.J." who was supposed to be connected in some way with the early evangelization of St. Louis. Requisition was immediately made on the Jesuits for a picture of the apostle and a view of the garb in which members of the Order were usually attired. But it turned out that there was no such person as "Father Laclède, S.J." The only individual of that name was a rough old trapper who was not unduly given to works of piety. It is true that Laclède's Village was the early name of St. Louis but the people of the modern city would have been as much puzzled to see a statue of the old hunter in priestly attire, as were the people of Ballymoy at the apparition of "General Regan."

The Canon deserves the thanks of the public for giving them a chance to go to the theatre without violating the Commandments. He is one of the class of dramatists who are not denatured.

EDUCATION

Productive Scholarship

Lord Chief Baron Palles presided on Oct. 28, in the Shelbourne Hotel, Dublin, at a meeting which took steps to commemorate the centenary in 1914 of Clongowes College. There was a large and influential attendance of past students of Clongowes and Tullabeg. In opening the proceedings, Baron Palles said he had upon the requisition to summon the meeting the names of Sir Michael O'Dwyer, one of the Lieutenant-Governors of India; Mr. Crowley, Commissioner of Inland Revenue in England; Mr. Kent, ex-Minister of Justice in Newfoundland, and also former American students.

Founded in 1814, nearly mid-way between the passing of the Catholic Relief Act of 1793 and the fuller Emancipation Act of 1829, many of the Clongowes students, rapidly became identified with the politics of the day, and especially with the raising of Catholics to equality with the other denominations in Ireland. Amongst the College's first students were some of the great O'Connell's sons, the O'Gorman Mahon, and Sir Richard Terry, friend and historian of Canning. There was also at Clongowes the great classical scholar, the Rev. Frank Mahoney (better known as "Father Prout"); Thomas Francis Meagher, Sir William Butler, Richard D'Alton Williams, John O'Callaghan, Denis Murphy, Thomas McNevin, Sir Francis Cruise, John Naish, Frank Power and the present Irish leader John Redmond.

Without State aid or endowment and in spite of many difficulties and much opposition, the College has for close on a century held its lead and maintained its world-wide reputation. The past pupils of Clongowes are to be found at the head of the learned professors and of great commercial enterprises at home and among the most distinguished men in the Colonies and in the United States. Clongowes has been the parent of several Jesuit foundations in Ireland and also in Australia, and every one of its former pupils proud of his old college will heartily support the movement which was

started to found a permanent and distinctive memorial recording the centenary of Clongowes. In this city they will be joined by the past pupils of Tullabeg College, and, indeed, by all who have learned to appreciate the great educational work which the Jesuit Fathers have for a century carried on so unselfishly and so successfully in Ireland.

Evidently Clongowes Wood has not degenerated into that condition of inefficiency, which Dr. Murray Butler, the President of Columbia University has lately declared to be the result of the modern craze for "vocational training, and which is now being steadily pushed down through the secondary into the elementary schools and will presumably soon reach the cradle."

"The basis for any true vocational preparation," he says, "is training to know a few things well and thoroughly, and in gaining such knowledge to form those habits of mind and of will that fit the individual to meet new duties and unforeseen emergencies.

"No such result has been obtained, and no such result need be expected, from a school and college training which is a quick smattering of many things. At the bottom of the educational process lies discipline, and the purpose of discipline is to develop the power of self-discipline. When discipline is withdrawn dawdling quickly enters, and the habit of dawdling is as corrupting to the intellect as it is to the morals. The patience to be thorough, the concentration to understand, and the persistence to grasp and to apply, are the three traits that most clearly mark off the truly educated and disciplined man from his uneducated and undisciplined fellow, and they are precisely the three traits which are most overlooked and neglected in the modern school and college curriculum.

"Productivity of the highest type," he continues, "is checked by the excess of facilities. This is true both of books and of physical apparatus. We could get along well with far fewer books and far less apparatus, and we should be likely to get more ideas and a higher type of human being. The universities of the world search restlessly for truth, but too often they overlook the indubitable which lies at their feet."

And yet the general impression is that Columbia is particularly proud of its "facilities." Its "physical apparatus" is wonderful and its books long ago called for a million dollar structure to house them. Its "restlessness," too is continually in evidence and only the other day in spite of the fabulous sums that it is continually receiving from its friends and admirers, an urgent call was made for "at least \$2,500,000 unless it is to begin a process of retrenchment and curtailment which will ultimately have a very serious effect on the development of its educational plans." And this vast sum, be it noted, is not to perfect any of its numerous departments but merely to pay the interest on the debt of the institution. If this is not "restlessness," what is?

Of such educational "restlessness" there is absolutely no trace in the comparatively insignificant Irish college to which we have called attention; nor has it any wonderful physical apparatus, nor does it possess a million dollar library building, nor has it unlimited money at its command. Nevertheless, it has, according to Mr. Butler's test, scored a splendid success in the work of education. For he tells us that "the real test and measure of a university's efficiency are not the number of students enrolled, the size of its endowment or the magnificence of its physical equipment. The true test and measure are to be found in the productive scholarship of the university's teachers and in the quality of the men and women who go out with the stamp of the university's approval upon them."

It has not, it is true, as far as we know, any special claim to the first of these tests, namely, "the productive scholarship

of the teachers," but it has an undoubted claim to the second, which is the only true test, namely, "the quality of the men who went out with the stamp of the college on them." Nor does it need the first, for after all, the "productive scholarship of the teachers" is only a by-product, and may, at times, be not only no test at all, but most harmful to a college or a university. Thus, for instance, Mr. Oscar Morrell Heath, of Englewood High School, Illinois, has published a book which he calls the "Composts of Tradition," in which he describes marriage as "a restrictive device," and advocates a shameless promiscuity of the sexes along with a handing over all the children from such disgraceful unions to the care of the State. Would such "productive scholarship" be a test of the efficiency of a school? Columbia itself was credited with having had an avowed Socialist on its staff. Would his "productive scholarship" be a test of efficiency? Other examples of such "productive scholarship" might easily be cited.

Nor should professors and presidents of universities because of their "scholarship," productive or otherwise, presume to constitute themselves advisers or censors of public policy as the press informs us Professor Barrows, now acting as President of California University has done, when he harangued the Berkley Chamber of Commerce as to the right policy to be pursued by the President of the United States in his dealings with Mexico.

Nor is the multiplication of courses, or the addition of a vast army of professors, or the expenditure of millions a guarantee of educational success; nor above all, is the scheme which has been so often advocated, and is again to the fore of establishing a gigantic national university to which all other institutions of learning will be tributary, calculated to achieve the great purpose of education.

It is true that Mr. Edward J. James, President of the University of Illinois informed the National Association of State Universities over which he presides, that "a great National University at Washington would do more to raise the level of university education than any other means that could be employed." But the very reverse would happen, and such an establishment would be an educational calamity. It would introduce into republican America the discredited political device of that imperial despot Napoleon Bonaparte, who ruined education in France, and imposed an intolerable tyranny on the nation. Similar results would ensue in this country if any such educational plot were carried out. Very soon, and perhaps that is its purpose, it would be a formidable political agency or machine; it would crush out of existence every smaller institution; it would impose its own teachings in philosophy, ethics and religion, no matter how impious or absurd they might be. It alone would find some advantage in the arrangement for its hand would be continually in the national treasury. It might further "productive scholarship" by the help of such large resources, but it would not educate.

ECONOMICS

Nationalization of Railways

We hear from England that a Royal Commission is to consider the advisability and, if necessary, the practical way of nationalizing the railways. There are many in favor of state ownership in this country as well as abroad. Some see in it a possibility of revenue for the Government. If officials, bondholders and, sometimes, shareholders draw a handsome income from railways, why should not Government do the same? Others, who imagine that every capitalist is a public enemy, think the nationalization of railways will reduce the number of capitalists or at least, reduce the amount of capital they own or control. Others again have an idea that if the roads are owned by the State, they will be controlled by the railway operatives; while others take just

the opposite view, that State ownership will bring about a much stricter discipline as regards the men, and justify their conclusions by recent happenings in France and Italy. Others think that nationalization will bring about a general reduction of rates, or a more equitable schedule; and there is a residue who would have it on the abstract principle, that public utilities should be owned and managed by the public. Should nationalization be brought to pass, probably all its advocates would be more or less disappointed except the last. These would be satisfied, as doctrinaires, that their principle had been reduced to practice: as for economic results, they would not trouble themselves about such.

That the State may acquire the railways, should the general good demand it, is generally admitted. In England the question is settled by the law of 1844 which empowers it to do so for a sum equal to twenty-five years purchase at the average dividend of the three preceding the transfer. But it also provides that should the average be less than 10 per cent. the company shall have the right to demand arbitration to settle the value of its property with regard to its prospects of better earnings. One cannot complain that such a law favors the companies unduly, unless one be so far advanced in modern economic theories, as to demand confiscation, rather than purchase. Should a similar measure be passed for the acquisition of the railways in this country, one can see that the task of estimating the prospective earning capacity of the roads during the next twenty-five years would be a very difficult one; but, however it were solved, the price to be paid would be enormous.

One may be allowed to doubt whether the acquisition of railways by the State would be worth that price to the nation. The management of a great system so as to satisfy the reasonable demands of the public, and at the same time to pay dividends to shareholders and provide for the interest on bonds and for their due redemption, is a task calling for extraordinary qualities. This is seen in the history of the great railways. Under a certain management they have languished. There has been no question of dividends; the chief care has been to keep them out of the receiver's hands. Then a change of management has come, and with it an increase in efficiency, a general improvement of the property and dividends for the shareholders. The task is made more difficult by the demands of an unreasoning public. Wages must be increased, employees must be multiplied, equipment must be replaced by something newer, tracks must be raised or sunk, but rates must not be touched except to lower them. There have been accidents on the Hartford and New Haven road lately, too many to be explained by mere misfortune. There was something wrong, and it was most important to find out what that was, and to correct it. On this the public had the right to insist. But instead of doing so, it began to clamor for steel cars and to speak of the road's equipment as fit only for the scrap heap. Yet a very few years ago the wooden car, Pullman or ordinary, satisfied every demand for comfort and safety. Its efficiency was not changed by the occurrence of accidents. It is right that a railway should keep up with modern improvements embodying these in its new rolling stock. But to suppose that the introduction of steel cars should be followed by the immediate abandonment of all the old cars and by an equipment entirely new, is absurd. The steel car, as now constructed, has its defects. The fact that the wooden car could yield, enabled it to take up a good deal of the shock of a collision. This the rigid steel car can not do; and one can easily foresee an accident, in which the passengers will be severely injured though the train may be unshattered, to be followed by an outcry for shock absorbers on every car. No company can comply with such demands.

Now it seems highly improbable that the qualities of a great railway manager will ever be found in a congressional railway commission, or in the officials of a Government railway department, any more than those of a great general will be found in

a staff-college or in the office of the Secretary of War. On the other hand, once the railway comes under legislative control, legislators with their eye on coming elections will vote for increased wages, increased staff, the introduction throughout the whole system of every new fangled safety device, reduction of rates. In a word, they will seek to gratify the public whim, though unable to grasp the least part of the problem of railway management.

But public ownership succeeds in Europe. In the first place, success is a relative term. What satisfies there would hardly please here. Secondly, the European railways cannot be compared with our great American systems, which not only serve the public, but develop the country. Third, though under Government control, they are not under popular control. Lastly, the chief reason for Government ownership in Europe, is the necessity of subordinating the management of the roads to the requirements of the army, a condition which, we trust, will never obtain here.

H. W.

ECCLESIASTICAL NEWS

The patronal feast of the Missionaries of St. Charles Borromeo was celebrated with special and elaborate ceremonies, at their Church of St. Joachim, in Roosevelt Street, which is the centre of the Italian colony of the lower East Side. His Eminence Cardinal Farley presided and the solemn pontifical Mass was celebrated by his Excellency the Apostolic Delegate Archbishop Bonzano. The sermon in Italian was delivered by Mgr. Ferrante of the Cathedral, who spoke of the work done for the past twenty-five years in this city of the Missionaries of St. Charles among the Italian immigrants. He also paid an eloquent tribute to their founder the illustrious Bishop Scalabrini of Piacenza, the Apostle of the immigrants.

The installation of Bishop Joseph M. Koudelka, as second Bishop of Superior, took place November 5 in his procathedral church of the Sacred Heart. On the preceding evening he had been escorted to the auditorium of the cathedral parish by a procession of ten thousand men, with fifty automobiles for himself and his guests. Mayor J. S. Konkel spoke the opening words of welcome in the name of the city of Superior and was followed by Congressman J. L. Lenroot. Addresses were then made by Archbishop Messmer, Bishop McGolrick, Bishop Trobec, Bishop Fox, Bishop Rhode and prominent representatives of the clergy and laity. When finally Bishop Koudelka himself greeted his flock in eight different languages, he was received with enthusiastic rounds of applause. At the installation on the following day Archbishop Messmer delivered the sermon, preaching upon the apostolicity of the Church, as the foundation of the present ceremony. In conclusion Bishop Koudelka once more addressed his new diocesans in his own hearty way. "As long as Moses held aloft his hands," he said, "the people of Israel conquered; but when he permitted his arms to fall the victory wavered. You, my clergy; you, my people, are my supporters when like Moses I lift up my hands to heaven that we may triumph over the enemies of our salvation. You, my clergy; you, religious; you, my people, are my glory and my joy. I bless you that you remain my glory, my joy and my consolation to the hour of my death!"

The commemoration by the Particular Council of Brooklyn, Society of St. Vincent de Paul of the fortieth anniversary of the election of its president, Mr. Thomas W. Hynes took place last week. On Sunday morning a solemn Mass of thanksgiving was celebrated at St. James' Pro-Cathedral, which was attended by delegates from the various local conferences. A sermon on the object and work of the Society was preached by the Rev. Dr. James J. Higgins. On Tuesday evening the music hall of the Academy of Music, was

crowded by the friends of Mr. Hynes for the civic celebration. The meeting was presided over by Bishop McDonnell. Addresses were made by the chairman of the arrangements committee, James J. Greene; the Society's spiritual director, the Very Rev. Francis J. O'Hara; Justice of the Supreme Court William J. Kelly; James E. Doherty, vice-president of the Superior Council of New York; the Very Rev. John W. Moore, C. M., president of St. John's College; Joseph Keany, vice-president of the Roman Catholic Orphan Asylum Society, and Francis X. Carmody, all eulogizing Mr. Hynes' character as a public spirited citizen and a faithful self-sacrificing Vincentian. Bishop McDonnell was the last speaker, and after paying a tribute to the splendid personal traits of Mr. Hynes, and the work for charity he had accomplished during his administration, he said that when the celebration was first proposed he had given it his hearty approval and cooperation and at once wrote to Rome telling the Holy Father of its purpose. In answer he had received an official letter in which the Pope congratulated the Society of St. Vincent de Paul on the magnificent showing the records of forty years presented and imparted his special blessing to its members and its president. As a further mark of his pleasure and desire to honor Mr. Hynes the Holy Father announced that he had bestowed on him the distinction of a Knight of St. Gregory. This pleasant surprise was received enthusiastically by the large audience and Mr. Hynes modestly thanked all who had participated in the celebration for the encomiums they had showered on him.

Mr. Hynes' splendid work in the executive office is evidenced by the excellent condition of the Society, and its increase from twenty conferences to fifty-six. During the forty years that have elapsed since his election to the presidency, his time has been largely given to charitable and philanthropic work, and he is well and favorably known in charitable circles throughout the country.

The late Cardinal Aguirre, Primate of Spain, shortly before his death, addressed a letter to the American Federation of Catholic Societies in which he said:

"The prolific vitality of Catholicism in the United States is well known to all the world and we are happy to accept the present opportunity of expressing to you our personal admiration. We likewise send our loving greeting of Christian brotherhood in the name of all the Catholic societies of Spain—whose direction the Holy See has kindly commended to us—to those brave and active Catholics, true apostles of the Church, who with heroic perseverance have given to your country such excellent and numerous Catholic societies. We have no doubt that the American Federation of Catholic Societies will splendidly prosper, and we are in sympathy with your labors to the end that all the National Federations may one day be united into an International Federation, and we pray that the day will soon come when this ideal will be realized."

The golden jubilee of the Very Rev. Canon J. B. Bogaerts was celebrated at New Orleans, on November 4, at St. Ann's Church, of which he is pastor. The clergy of the archdiocese and the most distinguished civilians of the community united in paying honor to a priest who for fifty years has so faithfully served his Church and his country. The Holy Father sent him a special blessing and messages of congratulation were received from Cardinal Gibbons, Archbishop Glennon, the bishop of the province and many other notable admirers and friends.

"The supposed high rate of illiteracy in Spain," says the *Southern Cross*, of Adelaide, Australia, "has been shown time and again, to be largely due to the manner in which the statistics are compiled. They include children under ten, and class as

illiterate all those who cannot read and write the official Castilian language, though many can read and write the Catalan and Basque dialects, which are also used by large portions of the population. It was the same in Ireland in penal times, when distinguished scholars, who could read, write, and speak Gaelic and Latin and other languages, were returned as 'illiterate' because they refused to learn the tongue of the Saxon invader. As a matter of fact, Spain is better off than England and other Protestant countries as regards higher education, having no less than ten Universities and fifty-eight 'institutions,' or middle-class schools, of which there must be one in every province. It is a gross exaggeration to say that 70 per cent. of the population of Spain are illiterate, as the 'Statesman's Year Book,' an English Protestant publication, gives the figures for 1900 as 58.9. Doubtless the last census showed a further reduction in illiterates, as there were in 1910 35,000 public schools and 8,000 private schools, with over two million pupils, in a population of under 20 millions. That is not such a bad showing for a poor country, which is largely agricultural."

OBITUARY

Father Joseph M. Caruana, S.J., one of the last survivors of the heroic band of missionaries, who, following the example of the pioneer De Smet, planted the Catholic Faith among the native tribes of the Rocky Mountains, died on October 29, at Spokane. Born on the island of Malta, on August 24, 1836, he received his early education at the Jesuit College of the Island, and finished his studies at the Roman College, where he was raised to the priesthood at the age of twenty-two and a half years. He was received into the Society of Jesus in 1860 and before the completion of the customary two years' novitiate was sent at his own request to the Indian Missions of the Rocky Mountains. He reached Santa Clara, California in 1862, where he completed his novitiate. He was first stationed at the "Old Mission" above the Coeur d'Alène River, Idaho. In October, 1863 whilst accompanying his superior, Father Giorda, on an excursion to some Coeur d'Alène families, who were fishing for salmon in the Spokane River, he administered Baptism for the first time on the site of the city of Spokane, receiving into the Church five adults and seventeen children. The following year was spent in studying the Kalispel language at St. Ignatius Mission, Flathead Valley, Montana. During his stay there he erected the first Catholic chapel in the State of Montana. The next year he returned to the "Old Mission," Coeur d'Alène, where he labored efficiently for the conversion of the Coeur d'Alène tribe, persuading them to give up their nomadic life. He organized the League of the Sacred Heart amongst his flock and so deeply did he inculcate the devotion that even to-day one may see from two hundred and fifty to three hundred Indians approach the Holy Table each First Friday at the Mission.

In 1870 he was appointed first superior of the Yakima Mission; but before setting out for his new field of labor he had the consolation of dedicating himself to God by the solemn vows of the Society in the "Old Mission," Coeur d'Alène. After laboring successfully at Yakima and later at Colville, he returned in 1896 to Coeur d'Alène, established now at the new De Smet Mission, near Tekoa, where he spent the remaining years of his long and useful life. On October 19th, he was the central figure of the impressive golden jubilee celebration, held in Spokane in memory of that first Catholic Baptism mentioned above. Gazing upon the two thousand Catholic men passing in review before him, how the zealous heart of the aged missionary must have rejoiced and thanked God for the marvelous growth of that tiny seed of Faith which he had planted on the banks of the sunny Spokane half a century before. He returned to De Smet on October 27. The following evening he was seized with an attack of heart-failure and calmly passed to his reward on the morning of October 29. He was buried, as he had often requested, under the altar of the Blessed Virgin in the Mission Church.